## DOCUMENT RESUME

ED 194 410 SO 012 931

| | |
|---|---|
| AUTHOR | Hoopes, David S., Ed. |
| TITLE | Readings in Intercultural Communication: Volume V, Intercultural Programming. |
| INSTITUTION | Society for Intercultural Education, Training, and Research. |
| SPONS AGENCY | Bureau of Educational and Cultural Affairs (Dept. of State), Washington, D.C.: National Association for Foreign Student Affairs, Washington, D.C. |
| PUB DATE | Jun 76 |
| NOTE | 206p.: For related documents, see SO 012 927-930. |
| EDRS PRICE | MF01/PC09 Plus Postage. |
| DESCRIPTORS | Adult Education; *College Students; *Communication Skills; Counseling; Course Descriptions; *Cultural Interrelationships; Culture Contact; Educational Resources; Essays; *Foreign Students; Higher Education; Human Relations; *Intercultural Programs; Intergroup Education; Leadership; Models; Workshops |

ABSTRACT

This booklet contains 18 articles by 25 authors on the topic of intercultural programming. As used here, intercultural programming is defined as the conduct of cross- or multi-cultural programs which use intercultural communication concepts to further the learning or develop the communication skills of foreign nationals in the United States and/or the Americans with whom they come in contact. Most of the articles relate to foreign students in American colleges and universities. The articles are categorized under the following topics: orientation, host family training, cross-cultural counseling, cultural awareness for faculty and staff, intercultural communication workshops, foreign students as educators, living/learning centers, multi-cultural leadership, and reentry/transition. Many of the articles present models for workshops or seminars. (Author/AV)

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# READINGS IN

# INTERCULTURAL COMMUNICATION

## VOLUME V

## INTERCULTURAL PROGRAMMING

Edited by

David S. Hoopes
Executive Director
The Intercultural Communications Network

Published under a grant from the National Association for Foreign Student Affairs and the Bureau of Educational and Cultural Affairs of the U.S. Department of State. Single copies free upon request.

The Intercultural Communications Network
The Society for Intercultural Education, Training and Research
107 MIB
University of Pittsburgh
Pittsburgh, PA 15260

June 1976

SO 012 931

# INTERCULTURAL PROGRAMMING

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# INTRODUCTION

This is the fifth volume of Readings in Intercultural Communication. Like each of those which have gone before, it breaks new ground. Volume I included basic materials on the intercultural communication workshop. Volume II collected syllabi of college courses in intercultural communication. Volume III gathered together a miscellany of articles in Intercultural Research, while Volume IV focused on cross-cultural counseling.

We turn now to intercultural programming. As used here, intercultural programming is defined as the conduct of cross- or multi-cultural programs which consciously use intercultural communication concepts to further the learning or develop the communication skills of foreign nationals in the U.S. and/or the Americans with whom they come in contact. For a long time too many people have associated intercultural communication with the intercultural communication workshop alone, failing to recognize the manifold ways in which the ideas and methodologies of intercultural communication can be used.

We felt the time was ripe—more than ripe—for a collection of articles describing alternative uses of intercultural communication.

Having said that, we must turn around and admit that the longest article included is on the ICW! There is an explanation, however. One of the early centers of experimental work on the ICW was Pittsburgh. It was out of this work that the most commonly used model emerged. The vast majority of ICWs conducted since 1966 have been on the Pittsburgh Model.

During the intervening time, however, new approaches have been developed, especially as the methodologies of cross-cultural training and communication training were effectively adapted for use in multi-cultural groups.

One of the best adaptations of new methods to ICW use was done in 1976 at the University of Miami (in cooperation with several other institutions in the Miami area). It was so well worked out and clearly stated that we decided to include it in this volume of Readings as a basic alternative to the Pittsburgh model. Doubtless, the "Miami Model" will seep into the rhetoric of the field as did Pittsburgh.

We are aware that we have been by no means comprehensive in our collection of materials on intercultural programming. There are gaping holes. There is nothing on peer cross-cultural counseling, for instance. We have just scratched the surface on intercultural programs that have community outreach. The training program of NAFSA's community section was too long and unwieldly to include. Articles on training for study abroad were not sought since funding for the Readings is specifically aimed at foreign student affairs (and we wouldn't have had room anyway).

There is no section on intercultural communication in Teaching English as a Second Language. It is the current intention that Volume VI be devoted entirely to that subject. We felt it could be bypassed this time.

Finally, it is important to remember the purpose that the Readings series is intended to serve. These volumes are published in order to deliver useful information rapidly and informally to people working in the field. The Readings are not intended to be scholarly works meeting the rigorous standards of the academic journals. The Readings are modest endeavors, designed to help the practitioner comprehend better what he or she is doing and suggest some improved or alternative ways of doing it.

David S. Hoopes

ORIENTATION

# *DRESS REHEARSAL FOR A CROSS-CULTURAL EXPERIENCE*

*Robert T. Moran, Joseph A. Mestenhauser, Paul B. Pedersen*

*The article which follows describes an interesting experiment in making the process of orientation more alive and vital for foreign students.*

*The authors and the University of Minnesota have conducted foreign student orientation programs for thirteen years. Over this time they have experimented with many if not most of the programming techniques available. In the end they argue that those parts of the program which are most intense and most personally involving seem to be the most valuable--at least in the eyes of the participants. Robert Moran writes as follows:*

"The Orientation Program for Foreign Students has been held for thirteen years at the University of Minnesota. This program is designed primarily for foreign students who enter the United States for academic study during the summer and who are financing their own education (self-sponsored students). Thirty-one foreign students from 15 countries participated in the 1975 summer program.

The objectives of the Orientation Program for Foreign Students are as follows:

1. To acquaint new foreign students with significant aspects of American culture and way of life, including family and customs.

2. To give those students who need it, confidence and facility in the use of the English language, not through formal language instruction, but by placing them in situations where they must use the language.

3. To prepare new foreign students for academic and non-academic experiences in colleges and universities in the United States.

4. To provide an opportunity for students to become adjusted to the social environment of the United States.

5. To gain the background necessary--to understand a second culture and to communicate cross-culturally.

These are the broad objectives of the program, and it is within a framework of these goals that the program is designed. Each of the activities, planned by the staff, is intended to relate to one of the above objectives.

The orientation program at Minnesota is unique in two ways. First, all students remain with a U.S. host family for the duration of the program and each participant in the program commutes from his host family to the campus to attend structured orientation activities. Second, for the past 5 years, as part of the Orientation Program, an overnight intercultural communication workshop with U.S. students and trained facilitators has taken place.

The Intercultural Communication Workshop (ICW) which was held in 1975 took place at the Silver Lake Camp, some distance from the campus.

The Intercultural Communication Workshop provided opportunities for foreign and U.S. students to discuss together the problems of intercultural relations and adjustment. More specifically, it provides participants with these things: (1) information about other societies and people who live in them; (2) and understanding of how people from different cultures relate to and communicate with one another; and (3) an opportunity to become more conscious of the culturally-determined aspects of their behavior and to experiment with ways of breaking through the barriers to communication which these create.

The participants were asked to complete program evaluations the last day of the program.

They were asked among other things if their opinions concerning various aspects of Americal life, culture and the educational system had changed, after participating in the Orientation Program. The results showed that the most change occurred in their ideas about American family life, American customs and traditions, and American education. They also reported increased comprehension of American English.

The most effective methods in changing their opinions were the homestay program and the Intercultural Communication Workshop. Lectures, readings and other traditional forms of instruction were not perceived by the participants to be effective.

When asked to rate their satisfaction with the various parts of the program, the Intercultural Communication Workshop was the most highly rated of 27 structured activities and was recommended to be included as a part of all orientation programming for foreign students.

The program design which follows is not strictly an ICW. It is close enough, however, so that it approximates a number of the conditions of a workshop and may be seen as a useful alternative or supplement to one.

# DRESS REHEARSAL FOR A CROSS-CULTURAL EXPERIENCE*

Role playing and simulation exercises are well known to social scientists as teaching techniques. At the University of Minnesota these techniques were used in a new kind of orientation program for foreign students. The program, consisting of essentially a 20-hour simulation exercise over one weekend, utilized other students and volunteers from the community as resource persons. The goal was to help the new foreign student define the kinds of roles he feels are important for himself and to learn whether his suggested solutions to problems are appropriate to his new culture.

## Program Design

A total of 43 persons participated in the weekend program. Of these, 18 were new foreign students who had arrived in the United States from 4 days to 5 months before the orientation program. Also included were 9 foreign students who had been in the United States at least 1 year, 9 U.S. students, and 7 persons from the community.

The purpose of including this wide diversity of persons was to expose the new students to persons with different backgrounds, so that as the various tasks of the weekend were undertaken, discussion and feedback would be from many points of view.

There were two basic phases to the weekend of problem-solving and role-playing.

Phase I. The goal of the first phase was for all participants to understand the various images that foreign students could present to the host culture. To accomplish this, descriptions of a number of images, based on different views of foreign students as seen by themselves and by others, were provided to all participants.

These images, some involving contrasting opposites, were: internationalist/nationalist, traditionalist/progressive, insider/visitor-guest, disoriented/oriented, competitor/non-competitor, culture sharer, elite, and deserving poor. The descriptions were as follows:

Internationalist/Nationalist. Some foreign students feel a strong identification with their own countries while others may feel a stronger sense of concern for the world as a whole. A nationalist is an advocate of his own country and has a strong sense of national identity. An internationalist is an advocate of world development, placing relatively greater importance on the world than his own country.

Traditionalist/Progressive. Many people divide others into traditionalists and progressives. A traditionalist generally does not accept or adapt readily to change, particularly rapid change, but prefers using established and familiar methods. On the other hand, a progressive person is one who readily changes and accepts new ways of doing things and frequently prefers new ways to old established ways.

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*Originally published in International Educational and Cultural Exchange, Summer 1974. With permission of the publisher.

Insider/Visitor-Guest. Some foreign students feel that their temporary stay in the United States, as viewed by themselves or others, is limited to a certain purpose. To the extent they feel they are being treated as a visitor-guest in this culture they view the American culture and government as outside observers and at the same time are obliged to adopt and accept rights and responsibilities other than those of the residents who "belong there."

Other foreign students feel that they are accepted as part of the system as any other American. In this sense they regard themselves as insiders.

Disoriented/Oriented. The disoriented foreign student finds himself in conflict or disharmony. He fails to use the available or appropriate problem-solving resources because of psychological stress or lack of knowledge. The oriented foreign student feels free to make use of the appropriate resources to solve his problems.

Competitor/Non-competitor. Competition seems to be an everpresent part of the American setting--in finding housing, applying for financial aid, and other practical matters. Many foreign students find this distasteful and prefer cooperation whenever possible. Others are competitive and enjoy the challenge.

Culture Sharer. The foreign students come with the ability to share useful information about themselves, their country and their cultural heritage. Some of this is accepted by and some in conflict with their new cultural setting. Many foreign students perceive themselves as willing and able to share information and skills whether or not others call on them for enlightenment. Some, however, are more reticent and find it difficult to be culture sharers.

Elite. Some foreign students belong to an elitist group in their own country. Their temporary stay in the United States to pursue an education has generated high expectations of them as well as enhanced their social, academic, and political status at home. Many will return to assume important roles in their own country.

Deserving Poor. Some foreign students feel that since they come from developing nations with lower standards of living and monetary exchange problems, they should receive more financial benefits from the well-to-do American university. There is an assumption here that rich countries have a responsibility to help other less wealthy countries and therefore should assist individual students "for the asking."

During this phase, participants examined pictures (from magazines, cartoons, advertisements), illustrating these various images. The students were asked to identify which images were significant or relevant to them. About two hours were spent in discussion, clarifying and interpreting the images presented.

Many of the students felt the images presented were too narrow or incomplete. They came up with others—the foreign student as "individual and unique," or as an "international ambassador of peace."

The participants were then asked to rank the images as to whether they thought they were important, somewhat important, or not important to foreign students in general. After that they were asked to rank the same images according to their importance to themselves. The purpose of ranking was to give participants a feeling for how, both as a group and individually, they perceive foreign students.

The students seemed to talk easily about images of foreign students in general, but had difficulty choosing which images they felt were important to themselves. The three images ranked highest for themselves were "culture sharer," "visitor," and "internationalist."

Phase II. Phase II involved problem-solving. It gave each participant an opportunity to work with a prepared set of 37 problems, select one of a series of alternative solutions, and then get feedback from the other participants in terms of the appropriateness or inappropriateness of the solutions selected. The problems were selected from (1) disguised case studies by counselors involved in clinical relationships with foreign students; (2) previous research on the problems of foreign students; and (3) a TV series shown on educational television in the Minneapolis-St. Paul area in which foreign students discussed a variety of their concerns.

The problems each participant worked with depended on the images he selected as being important for himself. Thus, for example, if a participant felt it was important for him to be an "internationalist," problems that contained this component were considered.

Following are examples of the problems in each category:

Internationalist/Nationalist. One of the faculty members demonstrates a lack of interest in international and cross-cultural affairs relating to foreign students in his department. Even though he is assigned as adviser to many foreign students, he makes it clear that he is not particularly interested in the international application of his discipline. The foreign students are very disappointed that this faculty member as their adviser is not interested in their country or in the application of their discipline to the problems of their country, but they don't know what to do.

Alternatives:

1) I would get together with other students in the department who have the same problem and request a change of adviser.
2) I would bring up my concern with my adviser and perhaps enlighten him as to his lack of interest in international affairs.
3) I would complain to the head of the department.
4) I would accept the situation for what it is and do nothing.
5) Or I would____________.

Traditionalist/Progressive. One of the foreign students who was living in the residence hall where there is no possibility of cooking indicated he could no longer tolerate American food. Sometimes he became so hungry for food from his own country that he could not sleep or think of anything else. His distaste for American food was so severe that he began losing weight and was always tired. He felt it was having a serious effect on his health and this depressed him

Alternatives:

1) I would prepare my own nation's food in my room and try to get invited to dinners from fellow countrymen as often as possible.
2) I would try to get used to the American food.
3) I would ask the dietitian to prepare special food for me.
4) I would move out of the residence hall.
5) Or I would________________.

Insider/Visitor-Guest. One foreign student had an argument with his host family. He felt that the whole family was demanding too much of his time and attention. The family in turn felt the student was being discourteous and demanding special treatment that they would not give to their own children. The arguments became so oppressive that they affected the student's grades.

Alternatives:

1) I would make some excuse and leave the host family and find another place to live.
2) I would confront the host family and tell them they were taking too much time and tell them to give me more time to study.
3) I would rearrange my schedule and try to study more at the university and continue to let the family take up time.
4) I would do nothing and would accept it and do my best in school.
5) Or I would_______________.

Disoriented/Oriented. A foreign student fails in his attempt to mix socially with American students, and puts the blame on his ethnic identity. He debases the values of his own culture and rejects his countrymen, who in turn reject him. At the same time he is not more successful in communicating with American students. He is isolated and feels lonely.

Alternatives:

1) I would accept studying in a foreign country and realize I will be lonely.
2) I would seek help, preferably from other students and counselors who may have had the same feeling and see what they think.
3) I would socialize with people from my own country and try to show them the stupidity of our values.
4) I would start over and try to mix socially with another group of Americans.
5) Or I would_______________.

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Competitor/Non-Competitor. A foreign student has failed to measure up to the academic success achieved by most of his fellow countrymen. He is ashamed and he feels he is a failure. As a result he becomes even more anxious and defensive, especially when exams are approaching. This jeopardizes his ability to study.

Alternatives:

1) I would accept the fact that there are differences in ability and I may not be as intelligent as some of the other students from my country.

2) I would seek help from my instructors, go to the reading and studies center for evaluation, and do everything possible to improve my grades so I may again look my fellow countrymen in the eye.

3) I would try to excel in other kinds of activities.

4) I would examine my motives for study in the U.S. and consider the possibility of returning home.

5) Or I would ________________.

Culture Sharer. A foreign student living in a residence hall found the other American students repulsive and superficial. She began to resent the shallow questions which they asked about her culture. Her antisocial rejection of other students culminated in a bitter conflict with the resident hall adviser who tried to make her aware of the numerous complaints the other students were making against her. She felt the resident adviser was interfering with her life.

Alternatives

1) I would move out of the residence hall.

2) I would attempt to understand the meaning of the questions even though they appear to be shallow.

3) I would tell the Americans that the questions are stupid and tell them to ask more meaningful questions.

4) I would continue living there, but accept the fact that American students are superficial.

5) Or I would ________________.

Elite. One of the bureaus for research at the University of Minnesota was circulating a rather lengthy questionnaire about foreign students. Some questions were personal and private. Consequently several foreign students became suspicious that the information was being used by the university or an outside agency and perhaps they might be sent to their home country, although the university insisted that was not being done and that all answers were treated confidentially. Students remained suspicious and did not know if they should complete the questionnaire.

Alternatives:

1) I would ask for a written statement on the confidential policies of the University of Minnesota and ask others about the use of the questionnaire.

2) I would refuse to complete the questionnaire.

3) I would complete the questionnaire, but omit the personal items and my name.

4) I would do all I could to find out what the questionnaire was being used for.

5) Or I would______________.

Deserving Poor. A newly arrived foreign student was looking for housing in a university area and was shocked to find it so expensive. He was unable to find what he wanted for a price he could afford. He finally ended up living in a slum area, which was distasteful to him, but he felt he had no choice. He was unhappy with the university, which he felt had some responsibility to assist him.

Alternatives:

1) I would look for a better place to live.

2) I would complain to the housing office and insist they find me a better place.

3) I would accept poor living for a while.

4) I would accept what I have but improve it with paint, etc.

5) Or I would______________.

After the participant selected one of the alternatives for a solution, other participants discussed his solution. They commented particularly on whether or not they felt the solution helped or hindered the person's image of himself and was appropriate to the situation. Roles appropriate to the problem were assigned and the problem "played out." After role-playing the problem, each person was allowed to defend his position as most appropriate and a vote was taken by all participants on the best solution. This procedure continued until each group of 8 to 10 participants could develop their own set of problems to solve. Throughout the discussion and interaction, many of the problem situations were role-played with the participants taking various roles.

Initially the students tended to choose one of the alternatives presented to them in the problem. As the exercise progressed, they chose the fifth alternative, developing their own variations of solutions.

The assumption underlying this technique is that foreign students encounter problems while studying in the United States and initially at least tend to solve these problems according to the methods that are successful in one's own culture. However, these methods may not be useful in the United States in different circumstances. Simulated problem-solving with role-playing can give participants feedback on the appropriateness of their solutions in this cultural context. Participants were therefore able to rehearse solutions for their own present and future problems.

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*A special thanks to Dr. Ronald Klietsch of Instructional Simulations, Inc., of Minneapolis, Minn., whose simulation model served as a basis for the design of our program and who gave many hours in adapting his model to our situation. Rachel Birtha, a facilitator during the weekend, also shared her thoughtful reactions and comments.

*Editor's Note: The Model Foreign Student Orientation Program described in the article below is long and contains a heavy dose of what in the trade is called "group process"--especially focused on the nature and pursuit of friendship. While some may feel it overdone, it is our belief that it will be useful to people concerned with the subject. Its usefulness will lie (1) in the extensive theoretical background offered, (2) in the detailed descriptions of the process of the program, and (3) in its very repetitiousness. The author warns us that the model should be "adapted" rather than "adopted." In the vein in which this is written we are provided with a great variety of ideas for dealing with what is certainly at least one of the major aspects of the cross-cultural experience which those responsible for foreign student orientation programs should not ignore.*

# A SUPPORT GROUP MODEL FOR CROSS-CULTURAL ORIENTATION

Benjamin J. Broome

## Preface

The model discussed in this paper is similar to a program presently in use at the University of Kansas. It is based on the author's experiences over the past two years in working with Intensive English Center students during their first semester in the United States. While the model presented here has never been carried out "unit-for-unit," the program at KU follows the basic outline of the model including the additional activities mentioned. All of the exercises,* have been used in the program, the ones included here having been perceived as "successful." It is important to note that there has been no outside evaluation of the program, and so the comments given here are filtered through the perceptual system of the program director.

Most of the problems encountered in administering the orientation program are probably situation specific, but are well worth mentioning.

First, since it has not been possible thus far to offer the program for University credit, there has been a problem with regular attendance. When everyone who participates in the beginning weekend workshop does not attend every session, it is difficult to maintain the initial group cohesiveness and atmosphere of openness. It is highly recommended that the program be offered for credit.

Second, since the program is offered through a campus organization which has an open membership policy, there has been a problem with new participants at each session. When it becomes known among the foreign students that the orientation program is a good way to meet Americans, a few new students show up at each session. While this may be a sign that the program is working, it causes the sessions to lose some of their continuity and requires the other participants to expend energy each time getting to know the new students.

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*There is one exception--the videotape of role-playing, the equipment for which is not accessible for off-campus use. It is included as part of the model because of the positive comments of others who have used it in cross-cultural settings. (See, for example, Richard Brislin and H. Van Buren IV, "Can They Go Home Again?", International and Cultural Exchange, Vol. 9, No. 4, Spring 1974, pp. 19-24.

Third, American participants are sometimes difficult to find. From the author's own observations and from conversations with co-student workers, it seems that the majority of U.S. students are inwardly motivated at the present time, being most concerned with getting good grades and taking courses of study which will lead to a well-paying job after graduation. It has been somewhat difficult to promote the cross-cultural learning experience among American students, although this has not been as true in past years and probably won't be as true in the future. At any rate, since interaction with American students constitutes the basis for the program, extra effort must be made to secure their involvement.

Finally, there is a problem with language proficiency. Foreign student participants in the program range from very low to moderately high in level of English. For the low-level students, some of the presentations are difficult to understand. For almost all the students, group discussion is not easy. It is difficult to discuss complex concepts in an unfamiliar language, and the group discussion technique may be an unfamiliar mode of interaction for many foreign students. This is a source of frustration for both the leader and the American participants.

In mentioning the merits of an orientation program such as the one described in this paper, it is best to let the participants speak for themselves. On more than one occasion, comments similar to the following concerning the workshop and weekly sessions have been voiced:

(1) "I have learned more English here than in all of my studies in the language center." This is one of the more practical benefits of a support group orientation program for a new foreign student. The general pattern of many students learning English is to spend a lot of time in national groups. While this provides the necessary personal support, it hinders the learning of the host language. A multi-cultural support group greatly facilitates the learning of English for a new foreign student.

(2) "When I first arrived here, and wrote my family back (in my country), I told them about my disappointment in not making any American friends. I must now write and tell them about the exception to my finding." One of the strongest anticipations of a student coming to the U.S. to study is cultural exchange with Americans. However, several reports strongly indicate failture to find this friendship. An orientation program such as described in this paper not only allows the foreign student to develop friendships within the support group, but also develops the student's "communication confidence," and thus improves his ability to make friendships elsewhere.

(3) "I told some of my countrymen about the program I am in, and they are very pleased to know of its existence." There is a lot of truth in the statement "a small light illuminates a large room." While an

orientation program which provides an intensive orientation for a few students cannot begin to meet the needs of everyone, it does provide "some light in a large room." It seems that even students who don't participate feel better about being in the U.S. just from the knowledge that something is available for cross-cultural friendship.

It seems appropriate to end by again quoting the participants who say, "It feels good to be a part of this group. It's important to know that someone cares." From this writer's philosophical perspective, one of the strongest needs of any person, but especially those in a foreign environment, is to be part of a group in which he can feel cared about and accepted. Lacking this support, a person becomes withdrawn and bitter about his environment. Being part of a caring group leads to psychological and social growth. As mentioned earlier, from the experience of the author in working with groups of foreign and American students, the model presented in this paper facilitates the establishment of such a support group.

## Background

Culture shock (Oberg, 1972), the U-curve of adjustment (Lysgaard, 1955), and reaction cycle (Witman, 1962) are familiar concepts to the student of intercultural communication. These terms come to mind when one is thinking about the first six months to one year of a person's sojourn in a foreign country. For those who work daily with foreign students studying at American Universities, dealing with adjustment difficulties is a major concern. One stage of the adjustment process which is of particular concern is phase two of the U-curve. It is during this "down phase" that personal, social, and cultural differences more and more affect the foreign student's self-image. In Oberg's terms, he is like a "fish out of water." All the familiar signs and symbols of social intercourse are gone and he is beset by a good deal of anxiety. The foreign student's self, which is defined by Stewart (1972) as the "constellation of patterns of thinking, assumptions, and values which supply to the person a sense of continuity in time and the ability to introspect," is placed in a different "constellation." He encounters different patterns of thinking, different values, and different assumptions.

The process that the foreign student goes through during the down phase of adjustment is somewhat akin to an identity crisis (Hoopes and Althen, 1975). He has all the normal reinforcements to his identity stripped away, and has new roles and new identities thrust upon him. When he is cut off suddenly from the environment from which he derives most of his self-identifications, the foreign student is subject to a great deal of anxiety. In such a situation he must conquer the anxiety he feels while at the same time develop the capacity to adjust to new roles and the new learning about himself which are imposed upon him by the new environment. The foreign student is forced to take a close look at himself and to re-examine his own outlooks. Confronted with an undesirable self-image, behavioral change becomes a real possibility.

This process of change has been conceptualized by some as a three-phased cycle of unfreezing-moving-refreezing (see Rhinesmith and Hoopes, 1972). The dynamics of this process are similar to those of confrontation as discussed by Giffin and Patton (1974). Looking at the ideal response to self-confrontation where a person sees himself in a way that is new or different, they say that the individual goes through the following phases: (1) He is confronted with new information about himself which demands that he reconsider his self-image; (2) He scans the behavioral horizon, considering the options, the possible costs, and potential rewards of changes that appear desirable and available; (3) He tries new behaviors, noting how others respond to him; and (4) He stabilizes the new "successful" behaviors, or those that continue to produce rewarding responses. Eventually these behaviors become assimilated into a new self-image and anxiety diminishes. This view of one's response to data which contradicts the self-image is also discussed by Dabrowski (1967), who says that disturbance and disequilibrium are positive ways to personal growth.

However, there is another side to the coin in personal confrontive feedback. While significant learning may take place, there is danger of excessive stress which leads to stagnation or even permanent damage. The human being develops a number of defense mechanisms for use in stressful situations. Emotional insulation, social isolation, and avoidance are each ways of keeping the anxiety level within tolerable limits (Sawrey and Telford, 1971). In other words, the personal growth which Hoopes and Althen (1975), Adler (1972 and 1975), David (1971), and others suggest as the primary value of study abroad may not always be realized. For some individuals, the cross-cultural experience will always be more negative than positive. Not every foreign student has a successful, constructive experience, as those who work as advisors or counselors to students from other countries well know.

Knowing that some students respond to the cross-cultural experience with significant personal learning and growth and some with negative reactions, the question becomes: what determines the difference? Although many facturs are involved, such as personality, degree of confrontation, discrepancy between prior expectations and original findings, etc., one factor which is of particular importance to those who wish to provide an initial orientation to foreign students is the degree of personal support perceived by the new sojourner as he is confronted with new experiences.

## Rationale

Learning to function effectively in an intercultural setting is a process of change in which the foreign student learns new responses both to new challenges to his outlooks and to new communications about himself (Rhinesmith and Hoopes, 1972). He must discover how to learn not only about others but also about himself. There is universal recognition that some degree of support is essential for this kind of personal growth (Egan, 197[illegible]). If the stress encountered by the new foreign student is to lead to growth rather than withdrawal, it is desirable that he experience the confrontation in a supportive climate.

Several writers have discussed this type of supportive environment and the learning which takes place within it. Rhinesmith and Hoopes (1972) talk about the necessity of a supportive environment in their discussion of learning in an intercultural setting. They say that

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no matter how much an individual may want to learn, he brings to a new environment a certain resistance to learning and change. Behavioral change is always threatening, and this fear must be overcome before a person is ready to learn about himself. In short, the conditions for learning must be created. This requires "an atmosphere of trust in and support of one another, an atmosphere in which friendships can develop (p. 25)."

Other writers, such as Giffin and Patton (1974), say that when the individual is confronted with new information, it must be within a climate of empathy, warmth, and genuineness. The formation of trust and acceptance of self and others, the reduction of fear and the consequent growth of confidence are seen by Gibb (1964) as concerns which are necessary for individual growth. Rogers (1961) feels that the only learning which significantly influences behavior is self-discovered learning that has been personally appropriated and assimilated in experience. He discusses extensively the importance of a supportive environment for this learning to take place.

What this suggests, then, is that an important dimension of cross-cultural learning in the case of the new foreign student is support. While he receives a good amount of the necessary support from fellow countrymen, it is suggested here that he will be able to maximize cross-cultural learning which will eventually lead to effective functioning if the foreign student is a member of a support group composed of students from a variety of countries and including a number of Americans.

Sidney Jourard (1974) says that if the world suddenly froze, so that as everything now is, it would remain forever, we would be horrified. It would be a hell of perfect predictability and boredom. So change is a necessary part of life and growth. However, a different kind of "hell" might exist for the person for whom everything changed during the night, who woke up one morning to a totally new experience of himself and the world. He would be terrified because the world would have no predictability. In many ways this is what happens to the new foreign student. In order for him to use this time of change to become a more self- and culturally-aware person, Jourard says that he must (a) acknowledge that his world has changed, (b) realize that his world-structure is presently "unusable," and (c) reconstruct his world-structure so that it encompasses the new disclosure of changed reality. Obviously the individual has a tremendous capacity to handle rapid change and threats to self-identity in the way that Jourard talks about, for many people have had positive, growth-producing experiences overseas. It must not be assumed, therefore, that a foreign student is totally helpless when faced with the new environment. One must not try to shelter, "parent", or protect the foreign student as he faces change. Rather, it must be assumed that he has the potential for handling his own situation and for dealing with change in a constructive way. In other words, a support group does not attempt to reconstruct the foreign student's world-structure for him, but rather it provides a learning atmosphere where he can acknowledge change, realize the inadequacy of his world-structure, and reconstruct his outlooks for effective functioning in a new environment.

Also, it must be realized that a support group is not the "answer to all the foreign student's problems." He must operate in his new environment by cooperating with the Housing office, the Placement Center, the Foreign Student Advisor, the Financial Aids advisor, his faculty advisor, etc. Successful cross-cultural learning during adjustment is made possible by integrating the different kinds of help needed by the foreign student. A supportive group can only play a small part. Finally, one must realize that a support group is not developed overnight, nor by accident. It requires a lot of initial structure, planning, and involvement by the group leader(s), and it must be developed over a period of time.

## A Support Group Model

Hoopes and Althen (1975) say that "several studies in the past few years have confirmed that fellow American students are the best source of information about the academic world in which the foreign student must perform and yet the hardest of all Americans for the foreign student to get to know." The American students on campus, they argue, are the foreign students' best source of feedback in adjusting to their host culture. Foreign students have a real need for substantive relationships with Americans which will allow them to gain information about the culture and feedback about themselves which is necessary for the foreign student to function effectively in the American milieu. This cannot be expected to simply happen once Americans and foreign students are brought together. The situation "must be organized to enable them to manage their mutual hesitancies and difficulties in finding the common ground for communication (p. 51)."

A support group provides the foreign student with the opportunity for establishing closer relationships than would otherwise be the case. In the context of these relationships, "the foreign student is able to get through to real human beings, to risk asking embarrassing questions, to know that there exists in the host culture a friend on whom he can count in an emergency," (Hoopes and Althen, 1975).

The remainder of this paper will present a somewhat detailed outline of a semester-long orientation program based on the concepts articulated above and focusing on developing a support group where the foreign student can maximize learnings which help him to function effectively in his new environment.

The model is based upon, and is similar to, the orientation program called Operation Friendship, which is coordinated by the author at the University of Kansas. It should be stressed that this paper presents only a "model," based upon the author's experience and studies. It is not intended to be "adopted" in toto, but should be adopted as necessary to meet specific needs.

The program is designed optimally for 20-25 foreign students experiencing their first semester in an American university, and 10-15 American students. Because this is a large number of participants, the activities are small-group oriented requiring 5-7 group leaders who have had some experience in group process. Exercises involving interaction between foreign students and Americans are used as the basis for learning.

All participants are asked to keep a journal recording their weekly reactions to the sessions and how the learnings are applied.

The structured activities of the program are carried out in ten weekly two-hour sessions which follow a weekend workshop at the beginning of the semester. In addition, the participants (1) eat together once a week, (2) plan and carry out a special project benefiting the university community in some way, and (3) meet together occassionally at picnics, parties, etc. Midway through the semester the foreign students are given a short (3-5 day) homestay experience with an American family. These additional activities are designed to provide transition from the orientation sessions to the real world.

Orientation Program Outline

| | Focus | Activity |
|---|---|---|
| Weekend Workshop | Become acquainted, develop cohesiveness, establish atmosphere of openness and sharing | "autograph squares" and interview; filmstrip "Blowing in the Wind", "collage" depicting the components of friendship; group singing; group decision exercise; symbols and affirmation; "letters to self" |
| Session One | Difficulties of cross-cultural friendship | slide show depicting Barna's (1972) stumbling blocks in intercultural communication, followed by small group discussion |
| Session Two | "Successful communication and "miscommunication" | role-playing of a miscommunication incident and a replay depicting successful communication |
| Session Three | Adjustment as a "transitional experience" | lecture presentation based on Adler (1975) followed by small-group discussion |
| Session Four | Differences encountered by foreign student | rating of cultural outlooks followed by small group discussion of differences |
| Session Five | Identity in a new cultural environment | self-observation of role-playing using videotape |
| Session Six | Rapid change faced by the foreign student | movie "Future Shock" and small group discussion |

| | | |
|---|---|---|
| Session Seven | Active listening as a skill in cross-cultural learning during adjustment | lecture presentation of active listening (Rogers, 1973) followed by "hooking" and "paraphase" exercises with small group discussion |
| Session Eight | Expression of one's self through non-verbal means | "collage" depicting aspects of one's self followed by small group sharing |
| Session Nine | Self-expression through favorite sayings | display of favorite sayings on newsprint followed by dyad sharing |
| Session Ten | The cross-cultural learning experience | small group presentation of learnings to large group through skits, murals, etc. |

## The Weekend Workshop

The purpose of bringing together the program participants for a weekend workshop at the beginning of the semester is to (1) allow them to meet and become acquainted with one another, (2) develop a feeling of group cohesiveness which will provide the basis for functioning effectively as a group throughout the semester, and (3) establish an atmosphere of openness, trust, and sharing so that participants will feel free to express themselves and listen to others in the weekly sessions. The workshop is held in a retreat setting away from campus. It begins on Friday evening and concludes on Saturday evening. To allow for interaction in task groups, the participants cook their own meals and clean up afterwards. The time period is divided into six parts.

### Part One

The first exercise is designed to help participants meet and become acquainted. Immediately after arriving and unpacking, everyone comes together in the central meeting area. Each person is given a sheet of paper with "autograph squares" equal to the number of participants. Their task is to have everyone sign his or her name on the sheet until they have the "autographs" of everyone in the group. Each participant is then asked to find the person who autographed the number 7 square (then the number 5, etc.) and introduce himself again, making sure names are pronounced correctly, etc. Following this, they are asked to become more intimately acquainted with three others through the following exercise: each person is given three 5x8 index cards and asked to find three persons, one at a time, and obtain information such as favorite time of year, the most beautiful place ever visited, contents of favorite book or story, characteristics of most admired person, favorite quote or saying, and expectations for weekend. Each person is then asked to take the people he interviewed and introduce them to someone else in the group referring the information previously gleaned.

## Part Two

Following a short break for refreshments, the group reassembles in the central meeting area and the leader goes over the purpose and structure for the remainder of the weekend. Sign-up sheets are passed around for cooking and cleaning after each meal and for final clean-up of the cabin. Now that the participants have become briefly acquainted with one another, the next exercise focuses somewhat seriously on the concept of "friendship." First there is a showing of the filmstrip "Blowing in the Wind," which portrays man's two alternatives as war and international friendship. Then the leader talks about friendship in somewhat general terms, and then becomes more specific by introducing its various components--interaction, common interests, shared feelings, confrontation, acceptance, and trust. The group is then divided into smaller groups of six and given materials for making a "collage". Their task is to continue the discussion of friendship and to symbolize the group's conceptualization of this abstract term by drawing or pasting pictures on a large piece of paper symbolizing each component. After all the groups have finished, they are asked to share their drawings with the large group. Following this, songs about the different components of friendship are passed out, and the participants first learn the songs and then join together in singing them. Finally, students from the various countries are asked to share with the group a song about friendship from their country.

## Part Three

After breakfast on Saturday morning, the leader gives a short taok on group process, focusing on decision-making in small groups. It is explained that they will be divided into small groups again and asked to come to a consensus about a situation. The members of each group are given a sheet describing the following: Scientists have recently discovered that the earth's ozone layer will soon disintegrate, causing all plant and animal life to die immediately. They have built a special life-support system that will keep five persons alive for a period of seven years, at which time life can continue on earth. There is a description of 15 persons from which five must be selected by their group to inhabit the support-system and begin human civilization again on earth. Each group is asked to come to a consensus on the five persons from the list most suitable for (1) living together in a small capsule for seven years, and (2) carrying on human civilization. Following their decision each group presents their choices to the larger group, explaining their rationale. A general discussion then follows with the leader helping the group (1) to focus on the assumptions and values the groups used in deciding, and (2) to see how the components of group processes were at work in their group discussion.

## Part Four

The afternoon is left open for games, swimming, hiking, or other activities. The only assignment given to the group is for each person to find something during the afternoon which symbolizes one of the components of friendship to him.

## Part Five

The evening meal is made part of an exercise which continues the weekend's focus on friendship. The group is seated in a circle on the floor, each person having his symbol of friendship which he found during the afternoon. The food is also arranged in a circle with a space in the center left open. (Note--food should be sandwich meat, etc. which can be served cold). There is one unlit candle in front of each person and a large lighted candle in the center of the circle. First, each member explains his symbol to the group in a sentence or two and places it in the center. The group responds by saying in unison "we hear and accept this part of you which we know. We hope we can learn more about you." After everyone has completed this, the meal begins by having each person serve food to the person beside him. After everyone finishes eating, the leader reflects briefly on the weekend and the things he has learned. When he finishes he lights his candle from the center one and then asks each person around the circle to do the same, sharing their thoughts and lighting their candle from the one next to them. A general discussion follows concerning the weekend.

### Part Six

The retreat ends by allowing 2-3 hours for the group to clean-up, pack, etc. Their only assignment is to write a letter to themselves about their experiences. These letters are collected and mailed 4-5 weeks later.

## The Weekly Sessions

The weekly sessions are held in a student center close to campus. There should be an informal meeting area (ideally with recreation facilities nearby) and several rooms where small groups of 6-8 can easily meet for discussion. The first half-hour should be completely unstructured to allow participants time for informal mixing and conversation. The group is brought together after this half-hour and the group activity for that particular evening is introduced. The small group activity is designed to last one- to one-and-one-half hours, with the group coming back together at the end of each session for wrap-up, group singing and any announcements that need to be made.

### Session One

Since the weekend workshop deals heavily with the value of cross-cultural friendship, the first weekly session will focus on the difficulties of making friends with persons from other countries. To do this, a slideshow based on Barna's (1972) five stumbling blocks on intercultural communication is used. (This slide show was developed by the author). The twelve-minute slide show with narration illustrates the problems caused by language, non-verbal differences, preconceptions, tendency to evaluate, and presence of high anxiety when persons from different cultures try to communicate. The presentation ends by talking about qualities in people which allow true friendship to develop. The slide show is followed by small group discussion. Some questions provided as guidelines for discussion are: What are some words or phrases which you have used which have caused problems in talking with someone from another country? What are some gestures which persons from other countries use which you don't understand? What did you think Americans would be like before you came to this country? What are some things persons from other countries do that you consider wrong? Why do you think they do these things? What are some things which make you uncomfortable in cross-cultural situations? What are questions which you are asked that you wish weren't asked? Do you think cross-cultural friendship is worth the hard work and commitment?

## Session Two

This session deals with the underlying basis for forming cross-cultural friendships--communication. The process of human communication is outlined by a short lecture. It is suggested that this process is very complex, although it is something we do all the time. We are constantly sending out messages, and these messages are assigned meaning by those with whom we interact. Sometimes the messages we send are given the correct meaning, or the one we intended, and we say we have communicated "successfully." Often, however, our messages are given a meaning we did not intend, and we say we have "miscommunicated". This can be very frustrating. It is difficult to successfully communicate with another person from a different culture, as the last session pointed out. In this session each person is asked to recall an important situation where he had difficulty in communicating "successfully" with a person from another culture. After telling when and where it occurred, what was miscommunicated, and what consequences it had, they are asked to talk about the incidents in small groups using the following questions as guidelines: How did the other person behave in the situation? How did you behave? What were your feelings before, during, and after the interaction? What do you think the other person felt? What do you think caused the miscommunication? What would you do differently if you encountered a similar situation? What could you and the other person have done to make the situation better?

Each group chooses one situation and acts it out in front of the large group, showing the miscommunication that took place. The same situation is then re-enacted by the group to show how it could have been a successful encounter.

## Session Three

Although originally conceived of as a malady, culture shock has recently been re-defined as a symptom of cross-cultural learning. Adler (1975) prefers to view culture shock as a "transitional experience," where the person moves from a state of low self- and cultural-awareness to a state of high self- and cultural-awareness. He describes the individual entering a new culture as going through the stages of contact, disintegration, reintegration, autonomy, and finally independence. In order for the foreign student to have a more realistic view of his situation, he nees to be familiar with this process of adjustment. This session utilizes Adler's model of adjustment as a means of focusing on the foreign student's situation. First, the model is presented in lecture form accompanied by a handout of the lecture content. Following a short general discussion small groups are formed to discuss the presentation using the following questions as guidelines: What were my initial feelings upon arriving in the United States? What similarities did I notice? When did I first begin to feel a sense of confusion and disorientation? What aspects of the environment were confusing to me? In what situations did I feel tense or frustrated? In what ways did I feel different, isolated, or inadequate to meet new demands? What aspects of the new culture do I reject? Do I feel hostile to certain things? Have I ever wanted to go back home? In what ways do I seek to understand my new environment?

These questions are intended mainly to allow the foreign student to identify his feelings and to focus on the states of contact, disintegration and reintegration. The autonomy and independence stages will receive focus in later sessions.

## Session Four

The stages of disintegration and reintegration can be viewed as being caused by (1) the differences encountered in the new culture, (2) the lack of normal identity reinforcements, and (3) the size and suddenness of change which must take place in attitude and behavior in a relatively short amount of time. These three factors provide the focus for the next three sessions.

Perhaps the most noticeable aspect of the foreign student's situation (as perceived by the foreign student) is that he is a "foreigner." Very close to the heart of adjustment difficulties lies a reaction to the extremely unpleasant feeling of being an outsider. It is useful for the foreign student to focus on the differences that cause him to be an outsider before he can do something about that feeling. To do this, each person is given a handout developed by the author which utilizes Stewart's (1972) book American Cultural Patterns. Listed on the handout are 20 statements reflecting the dominant American cultural patterns which the students are asked to rate according to the following scale:

1 - I completely agree with this and I normally behave according to this outlook.
2 - Although I usually don't use this outlook in my behavior, I was brought up to believe it is true.
3 - I don't believe this is the best way for me to look at life, but I can accept it as being valid for some people.
4 - I don't think this outlook should be held by anyone as it is wrong, but I know some people (or have heard of someone) who believe(s) this.
5 - I completely disagree with this, I think it is wrong, and I can't imagine anyone who would believe this or act this way.

Small groups are formed which compare and discuss the differences between the ratings of the foreign students and Americans in the group. The groups are asked also to discuss why they think the other person feels the way he does about the cultural idea. Finally the groups are asked to discuss what problems the differences have caused or might cause for them.

## Session Five

Almost everyone identifies himself with groups of other human beings who are similar to themselves in significant ways. These groups supply the individual with his "identity." That is, they tell him who he is and what is expected of him in society. In this session it is suggested that a new foreign student goes through something akin to an "identity crisis" as he is adjusting to his new environment, because he is given few reinforcements for how he has always seen himself. One thing that is useful in this situation is for the student to be able to see how others view him, and for him to be able to see his own behavior. This session makes use of role-playing and videotape to give the student a new perspective on his behavior. According to Alger (1969), "self-observation of role-playing could render invaluable aid in confronting a [person] with his behavior and decision-making as they appear from the other's point of view."

First, an incident describing a typical adjustment situation is presented to each small group. Each person in the group role-plays a different part of the incident, and this role-playing is videotaped. Each group then views and discusses the playback of their role-playing. The group leader encourages each person to talk about how he sees himself and how he thinks others see him.

Session Six

As discussed in sessions four and five, adjustment involves the factors of differences, identity, and change. One of the most powerful presentations of the ffects of fast change is the movie "Future Shock," based on the book by Alvin Toffler. This session begins with a showing of the movie, followed by small-group discussion using the following questions as guidelines:

(1) According to the movie, future shock is caused by "too much change in too short a time." Can you think of periods in your life when you were going through many changes? How did you feel when these changes were taking place? Have you felt that way since coming to the U.S.?

(2) One reason that future shock happens is that we have "so many decisions, and we have to make them so quickly." What are some decisions you have had to make very quickly? How much stress, tension, or anxiety did you feel? Do you have to make a lot of decisions here that would "come naturally" if you were in the same situation back home?

(3) One of our basic needs is to feel that something is permanent and lasting in our life. What are some things you feel are permanent in your life?

(4) In a world experiencing future shock, freedom seems to be defined as a loss of sense of belonging. The question might be asked: "We all seem to be moving on, but where are we going?" What do you think are the goals toward which you are moving?

(5) The nature of fast change forces us to question all that we believed before. What are some things that you once believed but that no longer seem to be true for you? Why did you change your belief? What are some of your beliefs that might change in the future?

Session Seven

In moving from reintegration to autonomy and independence, the foreign student must make a choice between regressing to the superficial behaviors and responses of the contact phase (which will allow him to cope but will deny him significant cross-cultural learning) and becoming more sensitive to aspects of the second culture. An invaluable aid in learning about the people in the second culture is skill in "active listening" as described by Rogers (1973). He says that "listening brings about changes in people's attitudes toward themselves and others, and also brings about changes in their basic values and personal philosophy. People who have been listened to in this new and special way become more emotionally mature, more open to their experiences, less defensive..." Hopefully, the sessions thus far have involved active listening, especially from the Americans' side, thus enabling the foreign student to look at himself more objectively. Here it is suggested that the foreign students themselves can benefit from an explanation of and practice in active listening. The assumption is that listening behavior is contagious--if the foreign student really wants to be heard and understood by Americans, then he should first listen to them sincerely with understanding and respect. To help develop this skill, or at least to introduce it as a skill, this session focuses on active listening.

The small groups are given two tasks and asked to compare the results. They are first asked to have one person begin talking about "something exciting that has happened to me recently." As soon as another member of the group hears a word that reminds him of something, he "hooks" into the conversation by interrupting with a "hooking phase." Another member interrupts him, and so on. Some common hooking phases are: Speaking of that..., That reminds me of..., Glad you mentioned that..., Just as you were saying..., That's like..., Oh, that's nothing! Let me tell you..., etc.

Using the same groups, the strategy is changed by requiring them to paraphrase the speaker to his or her satisfaction before they can say anything else.

Then each group discusses the difference between the two conversations. At the end of the discussions, everyone is brought together and the leader gives a short presentation of active listening (see Rogers, 1973). A discussion follows with members expressing ways they think they can listen better to those around them.

## Session Eight

The normal way of expressing oneself is through the spoken or written word. However, communication involves more than language. In other words, there are many more ways to express oneself than talking or writing. For someone who is having difficulty talking in a language which is new to him, it can be very important to express himself in other ways. This session provides that opportunity.

Everyone is asked to think about what they do to enjoy themselves, the kind of people that they like to associate with, or the dreams they have for the future (or any similar question). After thinking about themselves in this manner, they are asked to take some magazines and cut out pictures which symbolize some of the things they feel are important about themselves. They are also encouraged to draw pictures if they wish. They paste these on a sheet of newsprint and talk about them in small groups, letting people ask additional questions that come to mind from the pictures. The whole group is brought back together to discuss the implications of this exercise.

## Session Nine

Human beings have always attempted to capture truths about themselves and about their existence in apt sayings or phrases. Identifying and discussing these sayings can be very revealing and open people up to each other at deeper levels of communication. This week's session allows participants to share their favorite sayings with the group.

The participants are asked to think of something that they have heard, or that they have thought of themselves, relating to friendship. Then, individually they take pieces of newsprint and a crayon and write their favorite sayings on them, tape them to the wall. They may put up more than one saying and may illustrate it with pictures if desired. After this they find partners and the two of them read and discuss all the sayings, writing their anonymous comments directly on the newsprint. This allows them to receive direct and indirect feedback about themselves. When finished, they come back together as a large group and discuss the experience. (Note: Allowing the students to express themselves in various ways, as in the last two sessions, is an excellent way for them to develop the feeling of support that is the basis for this orientation program).

Session Ten

The foreign students are completing their first semester in the United States and many of the American students are completing their first semester of involvement with foreign students. All of them have been part of a support group which has hopefully facilitated their learning about themselves and other people. This session focuses on the cross-cultural learning experience. The groups are asked to discuss their experiences of interacting with persons from other cultures and determine some ways of presenting their feelings to the entire group. Suggested methods of presentation are short skits, murals, "collages," etc. This should be done informally in a sharing atmosphere. Since this is the last session, plenty of free time should be left for members to pursue personal agendas.

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# HOST FAMILY TRAINING

# DESIGN FOR A ONE-DAY HOST FAMILY WORKSHOP

Jim Leonard

## INTRODUCTION

Arriving in a "foreign" city can be a lonely and bewildering time for a new student from abroad. A few days in the home of a friendly family can help the student make the transition to a new environment and provide him with direct first-hand knowledge of American customs and family life. A host family can assist the student in gaining entry to the fabric of social and cultural activities in the community. Most important, the host family experience provides at least one friend in the community to which the student may turn in the difficult initial period of cultural adjustment. The relationship may be equally valuable for the participating family; by hosting an international student, the family can increase their knowledge and awareness of another culture and country. For a mutually satisfying experience, the relationship must become a two-way street.

The program(s) described in this article were planned and carried out by The Foundation for International Understanding Through Students (FIUTS) in cooperation with the Office of International Student Services and under a partial grant from the National Association of Foreign Student Affairs (NAFSA). It was intended to test out components of a one-day workshop for host families to determine the most effective combination of elements for a program.

While many community hospitality organizations in all parts of the country have long provided some training or orientation for host families, this program offered several innovations:

(1) employing as facilitators selected foreign nationals who previously, as students, had participated in a host family home-stay program. We planned a ratio at each workshop of one foreign national for each two or three host family participants;

(2) developing new inter-cultural communication instruments or exercises designed to help host families examine the host family/student relationship, to increase cultural awareness and to improve "hosting skills";

(3) holding three separate workshops, spaced sufficiently apart in time to enable the sponsors to critique and revise techniques, exercises, format setting and pace;

(4) structuring each workshop to approximate the actual host family/student relationship, including a shared meal, free time, and opportunity for socializing.

## OBJECTIVES

We believe the host family/student experience is most likely to be a successful one for both parties if, prior to hosting a new student, the host family is helped to gain intercultural communication skills that will:

1. increase their awareness of cultural differences;
2. improve their abilities to communicate with people from different cultural backgrounds;
3. provide a sharing of ideas and experiences with other host families;
4. enable them to examine and understand their own motivations for hosting a student.

## THE PROJECT

Three all-day workshops on intercultural communication between foreign nationals and host families were conducted between May and November, 1975. Each was held on a Saturday from 9:30 a.m. to approximately 4:00 p.m. The workshops were held on the campus of the University of Washington. (The three schedules are appended to the end of this article.)

Participants at each of the workshops were:

1. 20-30 host family members of FIUTS (adults only; no children)

2. 7-10 foreign national facilitators, chosen for their experience in intercultural communication workshops, each of whom had previously as a student lived with a host family.

3. Project Director, Jim Leonard

4. Trainer, Lowell Ingram

5. One or two support staff who handled reception and building arrangements, acted as recorders, served lunch, and cleaned up.

The format changed somewhat with each successive workshop. The purpose of holding three separate workshops, spaced apart in time, was to test different exercises, time allocation, and pacing while keeping the content and duration of each workshop pretty much the same. The program was funded by a grant from the AID/NAFSA* Liaison Committee.

As a result of this project it was concluded that there were several essential elements to a host family orientation program. They were:

1. Focused participation by foreign nationals skilled in cross-cultural communication. Ideally, they should have had the experience themselves of staying with a host family. We suggest a ratio of no more than three host family participants to each foreign national to enable the Americans to have ample opportunity to talk with someone from another culture. Foreign nationals must be well briefed on the objectives and process of the program so they serve as facilitators throughout the different elements and exercises, not solely as resource people. They might be selected from foreign students at the college or university or from older people in the community who previously were exchange students. Representatives of different cultures and parts of the world are advisable.

*Agency for International Development/National Association for Foreign Student Affairs.

Interaction between foreign nationals and host family participants provides an approximation of the actual host family/student experience. Americans are able to assess their own attitudes, expectations, and approaches to hosting by comparing these with the needs and expectations of new students, as expressed in "feedback" from foreign nationals.

2. Participation of no more than 30 prospective host family participants (with 8 to 10 foreign nationals). Any more than this number will tend to lose the intimacy of one-to-one conversation and small-group discussion.

3. At least two professional staff as trainers - one to lead while the other is "listening" or facilitating. Switching off as leaders provides a break for participants as they experience two different styles and approaches.

4. Facilities - no unique facilities are needed; any place with one large, comfortable room and two or more small discussion rooms will be adequate.

5. Time Frame - while we believe a 4- 6- hour workshop, with an integrated, shared meal (again to approximate the actual host family/student experience) is ideal, a useful introduction can be compressed into an evening session of two and one-half to three hours.

6. Avoid being side tracked into mechanics - it was essential to keep emphasizing that this workshop was an exercise in exploring intercultural communication within the host family/student relationship, and not a briefing on the operating policies of either FIUTS or the University of Washington. Some of the participants seemed to want to stay on "mechanical" problems such as meeting airplanes and buses and what to do if the student does not arrive at the scheduled time. Because these are real concerns, we were reluctant to prohibit discussion of them, yet at the same time, it became apparent that a few people seemed to return to mechanical questions whenever we touched on cultural differences indicating, we felt, an inclination to shy away from more complex, threatening, and sometimes abstract issues of cross-cultural conflict or cultural differences in favor of the more concrete or "mechanical."

7. Stress the positive - from the outset we emphasized that we wanted to share what "had worked" for many host families, hoping to build on the positive aspects of the experience. We also emphasized that we were interested in dealing with recurrent problems host families had, but we did not want to dwell on "war stories," the endless tales of one excruciatingly difficult or disastrous experience.

8. Adjust to differing perspectives - another recurrent problem in the workshops was occasioned by people confusing "hosting skills" (learned techniques or practiced habits) with attitudes. In addition, some people (perhaps more experienced or more culturally aware) already seemed to know the lessons of the workshop--the importance of listening carefully, of ennuciating clearly, of observing and interpreting body language, of insuring sufficient privacy and rest for the student--while others seemed totally ignorant of them.

## CONTENT AND METHODS

### 1. Most Pertinent Ideas and Concepts Used in the Workshop

a. Hierarchy of Human Needs (as outlined by Abraham Maslow, see Figure 1). Hierarchy of needs suggests difficulty of considering higher needs until basic survival needs are met. Self-fullfillment is probably not a motivating need to a person with an empty stomach, no roof over his head, and no protection from attack. It is strange, however, that in our society where basic needs are generally met, we continue to rely on these needs to motivate action.

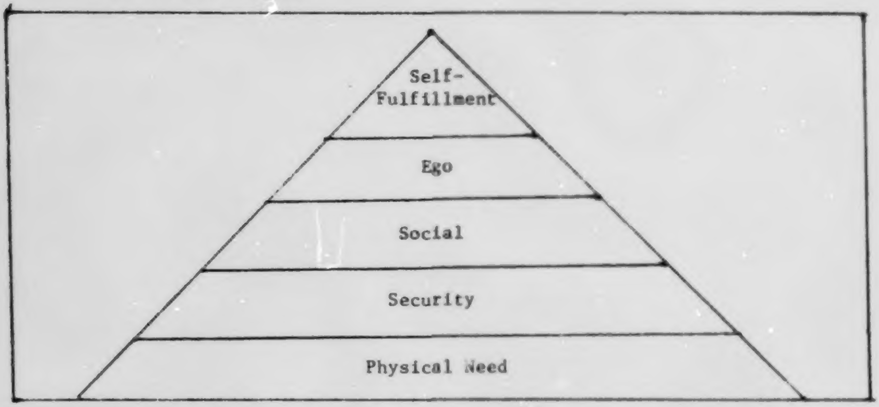


Figure 1: Hierarchy of Human Needs/Motivations

b. Cross Cultural Learning Steps Relative to Personal Social/ Cultural Frame of Reference (see Figure 2).

(1) awareness of cultural differences

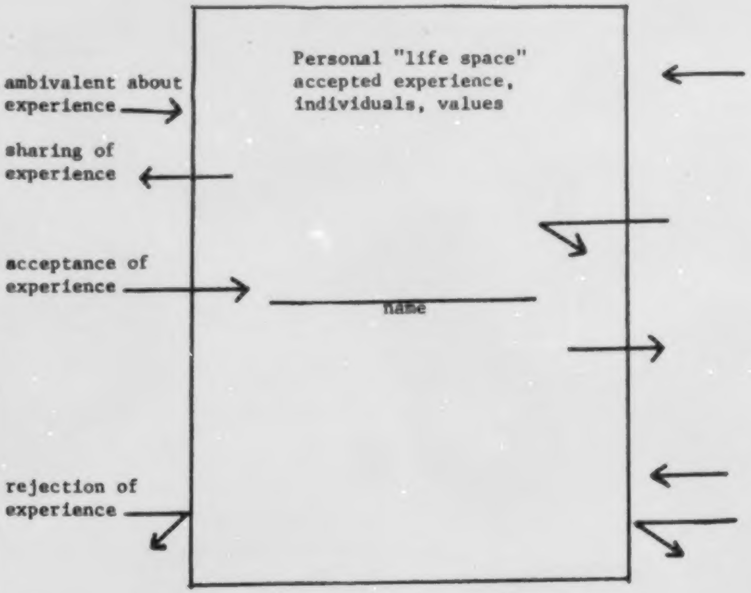
(2) understanding differences (through listening and asking)

(3) respect for differences (though not my choice, it is valid for you)

(4) acceptance and appreciation of different cultures

(5) experiencing or sharing another culture (becoming bi-cultural or multi-cultural)

Frame of Reference


Personal "life space"
accepted experience,
individuals, values
ambivalent about experience
sharing of experience
acceptance of experience
name
rejection of experience

Walls of social/cultural Frame of Reference expanded by:

1. open communication
2. listening with understanding
3. respect
4. acceptance
5. experiencing
6. sharing

Figure 2: Personal Social/Cultural Frame of Reference

c. Levels of Communication (see Figure 3)

The workshop attempts to move participants to deeper and more personal levels of communication where affective learning of the kind sought in the workshop is more likely to take place.

|  | Amount of trust | Amount of risk |
|---|---|---|
| 1. cliche - ritual (the weather) | 0 | 0 |
| 2. information giving | + | + |
| 3. intellectualizing; opinion giving | ++ | ++ |
| 4. personal - feelings; values; emotions | +++++ | +++++ |

Figure 3: Trust and Risk at different levels of communication

Ten minutes of theory followed by 30 to 40 minutes of discussion or application exercises seems ideal. Theory is essential in providing a way for an individual to understand, order and integrate recurrent situations and to analyze human and intercultural communication problems. But the theory must be explicitly related to the host family/student experience at all times. As soon as lectures or discussions drift too much into the abstract people will get restless. It is also useful to present the theoretical models both on a one-page handout and on a blackboard.

2. Attitudes and Expectations. We developed a questionnaire designed to stir discussion and to surface differences between foreign nationals and Americans. It covers attitudes and expectations before, during and and after the homestay; some statements were written from the viewpoint of the host family, some from that of the student. (The questionnaire is appended to the end of this article.)

Participants individually go through the questionnaire marking whether they agree, disagree, or are uncertain of their feelings about the statements. There are no "right" or "wrong" answers; the purpose is to get people thinking about intercultural differences. After marking the questionnaire, small group discussions explore differences among the participants' responses. This exercise was very helpful in triggering discussions on points which individuals would have been reluctant to raise themselves. The exercise is a stimulus to the small group in which the discussion focuses not only on disagreement in response to the statements, but also may encompass an analysis of why there is disagreement.

3. Developing a List of Hosting Skills. Small groups work to build their own lists of "what has worked." If most of the participants have not previously hosted students, you might place 1 or 2 experienced host family participants in each discussion group. This process involved putting themselves in the visitor's place; sharing useful ideas from other host families; listening to foreign nationals comment on their own experiences.

The kinds of skills people most often listed are summarized in the letters spelling out the word "HOSTING."

H - Homework; about student's home country
O - Open mind and open ears, listening
S - Speaking frankly
T - Taking time
I - Interpreting and asking
N - Not assuming one already knows all there is to know
G - Giving and getting

4. Using role-playing to explore critical incidents that revolve around cultural differences. If staff is comfortable with role-playing, we urge you to incorporate this activity within a fishbowl setting. One can prepare a number of scenarios (e.g., meeting at the airport; student arrives at the home over an hour late; student has anxiety from financial worries, and so forth). We found this went best when we constructed role-playing situations directly from the problems and concerns expressed in the small discussion groups (from the "attitudes" questions) instead of relying on previously planned scenarios.

Reverse role-playing, in which foreign nationals can show host families how they view them, or can create situations that foreigners typically find perplexing when dealing with Americans, is a good way to stimulate discussion. This enables the foreign nationals to offer a critical perspective that is both indirect (and therefore more acceptable from the perspective of a number of cultures) and is more graphic and dramatically revealing to the audience (and often to the participants themselves).

Using a "stop action" technique is also effective in that it allows everyone an opportunity to ask questions or make comments immediately before they are forgotten or submerged by stronger reactions. Another technique is to role-play a given situation, discuss how it was done, and then ask another team to role-play it again, this time with the benefit of the discussion and critique.

5. Pacing and format are important. Several relatively brief exercises followed by a break helps keep the group lively. However, it is essential to allow sufficient time for meaningful discussion or "processing" of the exercise. Without it, participants may become quite frustrated because they haven't had a chance to sort out their reactions and relate to the aims and ideas of the workshop.

Introductory or ice-breaking exercises are good both for practicing "listening" and for getting to know one another. Communication dyads that then expand to four, then to eight can also be used.

Some free time for people to talk individually is helpful. Sharing a meal or refreshments often aids in getting a "feel" for each other and voicing concerns or ideas that they might hesitate to raise in a large group. Free time also provides more opportunity for the Americans to talk informally with the foreign nationals.

## EVALUATION

An evaluation questionnaire was administered at the end of each of the three workshops. (A summary of responses is appended to this article.) Other evaluation techniques used were including an analysis by staff within a week after the workshop, and a telephone follow-up of a random sample of 17 participants three to eight months afterward. In each case the workshop sponsors were confirmed in their estimates of the value of the workshop experience.

# IN CONCLUSION

Simply doing the project was very valuable to the FIUTS Host Family program. The workshops themselves helped staff get to know participating host families better so that they became flesh and blood individuals rather than simply names and statistics. Several participants commented that the workshops gave evidence that FIUTS "really cared" about them and their students. There were two other reactions: (1) they were flattered by being asked to make judgments on and contributions to the development of a training model to be used elsewhere; and (2) they viewed FIUTS in a more positive and enthusiastic way simply because of our attempt to offer training in intercultural communications.

## CROSS-CULTURAL LEARNING IN A RAPIDLY CHANGING WORLD

### A Host Family Workshop

May 17, 1976

| Time | |
|---|---|
| 9:00 - 9:30 | Registration, Coffee and donuts |
| 9:30 - 9:45 | INTRODUCTION - Welcome, Review of Schedule Objectives and expectations of workshop |
| 9:45 - 10:00 | LECTURETTE - "Human Needs"<br>"Goals of Cross-Cultural Learning" |
| 10:00 - 10:30 | BRAINSTORM IN SMALL GROUPS - "Elements of an Effective Host Family/Student Relationship" |
| 10:30 - 11:00 | SHARE - Outcome of Brainstorm with Large Group |
| 11:00 - 11:15 | LECTURETTE - "Levels of Communication" |
| 11:15 - 11:45 | PAIRS - Person to Person Communication |
| 11:45 - 12:00 | SUMMARY of Morning Activities |
| 12:00 - 1:15 | LUNCHEON |
| 1:15 - 1:30 | PLENARY SESSION - Introduction to Next Activity |
| 1:30 - 2:00 | BRAINSTORM - "Elements of Effective Communication." Small Groups. |
| 2:00 - 2:15 | SHARE - Outcome of Brainstorm Session |
| 2:15 - 3:15 | TASK GROUPS<br>(1) "How to Improve Host Family Selection and Orientation"<br>(2) "On-going Programs and Activities for FIUTS"<br>(3) "Other" |
| 3:15 - 3:45 | SHARE - Task Group Reports |
| 3:45 - 4:30 | SUMMARY and EVALUATION |

# CROSS-CULTURAL LEARNING
# IN A
# RAPIDLY CHANGING WORLD

## Host Family Training Workshop

June 7, 1976

### Agenda

| Time | |
|---|---|
| 9:00-9:25 | REGISTRATION - Coffee & eats. Self assessment exercise |
| 9:25-9:45 | DUETS, QUARTETS, & OCTETS - getting to know each other |
| 9:45-10:00 | EXPECTATIONS AND PURPOSES OF THE WORKSHOP - goals of cross-cultural learning and our objectives today |
| 10:00-10:15 | LECTURETTE -"Human Needs" |
| 10:15-11:00 | SMALL GROUP DISCUSSIONS - "What has worked; elements of successful host family/student experiences" |
| 11:00-11:15 | SHARE - outcome of discussions with large group |
| 11:15-11:30 | LECTURETTE - "Levels of Communication" |
| 11:30-12:00 | HOST FAMILY/STUDENT SITUATIONS - role playing |
| 12:00- 1:00 | LUNCHEON |
| 1:00- 1:30 | FEEDBACK FROM FOREIGN NATIONALS |
| 1:30- 2:15 | SMALL GROUP DISCUSSIONS - "Identifying Hosting Skills" |
| 2:15- 2:45 | SHARE - outcome of discussions with large group |
| 2:45- 3:15 | FEEDBACK FROM HOST FAMILIES |
| 3:15- 3:30 | SUMMARY and EVALUATION |

## CROSS-CULTURAL LEARNING WORKSHOP

Saturday, November 8, 1975

### AGENDA

| | |
|---|---|
| 9:00 - 9:15 | INTRODUCTION: Welcome and Review of Objectives and Expectations of the Workshop |
| 9:15 - 9:40 | GETTING TO KNOW EACH OTHER: An Exercise in Communication |
| 9:40 - 10:00 | LECTURETTE: "Goals of Cross-Cultural Learning" and "Human Needs" |
| 10:00 - 10:20 | QUESTIONNAIRE: "Host Family/Student Expectations and Attitudes" |
| 10:20 - 10:30 | BREAK: for tea, coffee, juice |
| 10:30 - 11:30 | SMALL GROUP DISCUSSION: Comparing and Discussing Responses on Host Family/Student Expectations & Attitudes |
| 11:30 - 12:00 | SHARE: Outcome of Small Group Discussions |
| 12:00 - 1:00 | LUNCHEON |
| 1:00 - 1:30 | SELF ASSESSMENT OF ATTITUDES AND FEELINGS: An Individual Exercise |
| 1:30 - 1:50 | DISCUSSION: "Cultural Barriers to Communication" |
| 1:50 - 2:00 | BREAK: for tea, coffee, juice |
| 2:00 - 3:15 | CRITICAL INCIDENTS: Role-Playing and Discussion of Typical Host Family/Student Communication Situations |
| 3:15 - 3:45 | SHARE: Responses to Workshop Activities |
| 3:45 - 4:00 | SUMMARY and EVALUATION |

## HOST FAMILY/STUDENT EXPECTATIONS AND ATTITUDES

Please read each statement carefully, and before going on to the next, fill in one response beside that statement to indicate your own attitude or expectation. The responses should be as follows:

A - agree D - disagree U - undecided

**BEFORE THE HOMESTAY:**

______ 1. The student can expect that the family will pay for all expenses during the homestay.

______ 2. The student should realize that the family may expect him/her to help care for and feed their pets while in their home.

______ 3. A student can expect to be entertained by the family during the homestay.

______ 4. The host family should concentrate on meeting the student's basic needs (i.e. food and lodging) and leave further concerns to others at the University.

______ 5. In an emergency, a student may expect to borrow money from the host family.

______ 6. "When in Rome, do as the Romans do" should be the standard for students to observe while with the host family.

______ 7. Families can expect Asian students to relate to them as "parents;" Africans as "aunt and uncle;" and Europeans as other adult friends.

______ 8. The family should not alter its normal routine during the homestay, but should invite the student to participate in typical family activities.

______ 9. Orientation sessions for host families only deal with mechanical questions. Once a family understands these, there is no point in them attending orientations.

______10. Religion is a touchy subject; for this reason families should not discuss religion with their students.

______11. People are so different that there is not much use in families trying to learn about the country from which their student comes. Just wait until he/she arrives, and do your learning then.

______12. If the student appears critical of the United States, it is the obligation of the family to explain our policies to him.

______13. Before meeting their student, the family should learn how to pronounce his/her name and basic facts about the student's culture, religion, home location, etc.

______14. The family can expect the student to take care of their children during the homestay.

______15. The student may expect help from the family on matters of telephone usage, banking procedures, postal regulations, public transportation, shopping, recreation, and the arts.

______16. The host family should never offer alcoholic beverages to any student who is not 21 years of age.

______17. During the homestay, the student should expect to pay personal expenses such as bus fares, admission fees, postage, telephone calls, restaurant meals, dry cleaning and laundry.

______18. The family should be prepared to correct the student in his/her English pronunciation.

______19. The family should warn their children about saying or doing anything that might be embarrassing to the student.

______20. The family should feel responsible to help the student locate suitable permanent housing.

DURING THE HOMESTAY:

______21. If the student does not tell the family about food preferences, the family should just prepare American meals.

______22. The family should clearly define the length of the homestay with the student within a few days of arrival.

______23. A male student should relate directly to the husband in a host family (and indirectly to the wife); a female student should relate directly to the wife (indirectly to the husband).

______24. Host families should refrain from embracing, kissing, or hugging international students.

______25. The family should carefully explain the "ground rules" of their home shortly after the student arrives.

______26. The student should refrain from any criticism of America that might be embarrassing to the family.

______27. Most students from other cultures do not understand how American bathrooms and plumbing work; therefore, the family should demonstrate these to the student.

______28. If the family are churchgoers, it is alright to urge the student to attend church with them.

_29. The student should help with the housework while a guest of the host family.

______30. If the family is uncomfortable with the behavior of the student, they should just accept the fact that he/she is different. It would be impolite to criticize.

______31. The student should not use anything in the home which the family has not already said he may use.

______32. If the student has a problem with the host family, he/she should call the FUITS office to discuss what to do.

______33. Families should speak slowly and clearly at all times and by questioning make sure the student understands them.

______34. The family should not offer any advice on problems with the U.S. Immigration Service; they should refer the student to the International Student Adviser on these questions.

______35. The family should not ask the student his impressions of the United States during the homestay.

______36. Students should treat the children of the host family as they would their own brothers and sisters.

______37. The family should expect the student to be on time.

______38. If the student seems to be silent, the family should probe for the reasons why.

______39. Open and honest communication between host family and student is the best policy at all times.

______40. The host family should rely on verbal communication with their student since it is most explicit, and non-verbal cues can be easily misinterpreted.

______41. If tension arises over some problem or difference, it is best for the host family to confront the student directly with discussion of the matter in question.

______42. The student should not smoke in the home unless given permission by the host family to do so.

______43. Because the student is a guest of the host family, the needs of the family must come before those of the student.

AFTER THE HOMESTAY:

______44. A student should write the family a thank-you letter after leaving the home.

______45. After the homestay, it is up to the host family to initiate further contacts with the student. After all, it is the family who is host, and for the student to do so would be presumptuous.

______46. Families should not feel hesitant to ask their student to wear his/her "native dress" on occasions.

______47. If the student does not get along with the host family, he/she may request a new family at anytime from FIUTS.

______48. Neither the family nor the student is obligated after the homestay for further contact unless there is mutual desire to continue the relationship.

______49. A student should show appreciation to the host family by presenting them with a gift.

______50. If, after the homestay, a student does not respond to a family's invitation, the family should simply accept that and extend another invitation.

# RESPONSES TO EVALUATION QUESTIONS AT EACH WORKSHOP

| | MAY 17 | JUNE 7 | NOV 8 | TOTAL |
|---|---|---|---|---|
| **WHAT I FEEL I GAINED FROM THIS WORKSHOP** | | | | |
| Increased awareness of student needs and expectations in host family experience | 7 | 9 | 5 | 21 |
| Better understanding of host family skills and preparation for the experience | 6 | 3 | 9 | 18 |
| Awareness of importance of "real" communication | 7 | 2 | 5 | 14 |
| Better understanding of students' reaction to host family experiences | 3 | 3 | 5 | 11 |
| Contact with other host families | 2 | 2 | 3 | 7 |
| Increased understanding of other cultures | - | 1 | 2 | 3 |
| The feeling that FIUTS "really cares" | 1 | - | 1 | 2 |
| **WHAT I LIKED ABOUT THE WORKSHOP** | | | | |
| Foreign national participation and feedback | 11 | 10 | 7 | 28 |
| Informality and openness | 6 | 4 | 2 | 12 |
| Well organized, balanced program | 4 | 5 | 2 | 11 |
| Good mix of theory, discussion and practice | 5 | 2 | 4 | 11 |
| Sharing experiences with other host families | 3 | 2 | 3 | 8 |
| *Attitudes and expectations questionnaire | * | * | 5 | 6 |
| Role-Playing exercises | 1 | 1 | 3 | 5 |
| **WHAT I DISLIKED ABOUT THE WORKSHOP** | | | | |
| Nothing (or left this part blank) | 7 | 6 | 5 | 18 |
| Time too short for sufficient discussion | 2 | 3 | 4 | 9 |
| The "self-assessment" instrument | 1 | 2 | 5 | 8 |
| Workshop time/duration too long | 3 | - | 2 | 5 |
| Lectures were too long | 1 | 3 | 1 | 5 |
| **SUGGESTIONS FOR IMPROVING THE WORKSHOP** | | | | |
| None (or left this blank) | 3 | 6 | 2 | 11 |
| More one-to-one interaction of foreign nationals and host family participants | 2 | 2 | 3 | 8 |
| More foreign nationals from more countries | 4 | 2 | 1 | 7 |
| More information about different cultures | 3 | 2 | - | 5 |
| More attention to recurrent problems | 1 | 1 | 3 | 5 |
| More discussion, less theory | 2 | - | 2 | 4 |
| *More time for attitudes and expectations questionnaire discussion | * | * | 4 | 4 |
| *Refine and boil down attitudes questionnaire | * | * | 2 | 2 |
| More information on what other schools do | 1 | - | 1 | 2 |

*THE ATTITUDES AND EXPECTATIONS QUESTIONNAIRE WAS NOT USED IN EITHER THE MAY 17 OR JUNE 7 WORKSHOPS

| OVERALL RATING OF THIS WORKSHOP | MAY 17 | JUNE 7 | NOV 8 | TOTAL |
|---|---|---|---|---|
| Poor | - | - | - | - |
| Fair | - | - | 1 | 1 |
| Good | 14 | 10 | 10 | 34 |
| Excellent | 8 | 8 | 7 | 22 |

| WOULD YOU RECOMMEND THIS TYPE OF WORKSHOP TO OTHERS? | | | | |
|---|---|---|---|---|
| Very little | - | - | - | - |
| Little | - | - | - | - |
| Some | 2 | 1 | 2 | 5 |
| Much | 6 | 6 | 7 | 19 |
| Very much | 14 | 10 | 9 | 33 |

# CROSS-CULTURAL COUNSELING

# COUNSELING CLIENTS FROM OTHER CULTURES: TWO TRAINING DESIGNS

Paul Pedersen

## INTRODUCTION

There is an increasing need for a model to train counselors for work in a multicultural environment. This environment exists on most major campuses in the U.S. and includes foreign students as well as minority-group Americans. There is a growing awareness that "institutional racism" affects the selection, training and certification of mental health professionals. The result is counselors who are inadequately trained to work with clients coming from national, racial, ethnic or socio-economic groups whose values, attitudes and life styles differ from those of the counselor (Brislin and Pedersen, 1976).

This article describes two training models that will help counselors understand better the cross-cultural dimensions of counseling through interaction with coached clients from different cultures. Both designs apply a single training model which matches the counselor-trainee from one culture with a pair of coached role players from a different culture who play client and anti-counselor in a simulated counseling interview. The objective of this simulation is to build a coalition between the counselor and client from another culture in spite of interference by an anti-counselor from the client's culture.

This model, developed by Pedersen (1973), is designed to explicate cultural aspects of a counseling problem and resistance to counseling through an open struggle for power between the counselor and anti-counselor. The unique element in this design is the role of the "anti-counselor," who in a sense plays the "problem." The anti-counselor is encouraged to prevent the counselor from coalescing with the client toward a "solution" of the problem by increasing the client's dependence on the problem. The trainee in a counselor's role is encouraged to build an effective helping relationship with the client which will weaken or diminish the anti-counselor's influence on the client. The client is encouraged to accept help from both the counselor and the anti-counselor according to which of these two persons seems to offer a more satisfactory alliance. The client is finally forced to choose between the counselor and the counselor from another culture or the anti-counselor from his or her own culture. A counselor-client coalition against the problem or anti-counselor becomes the vehicle of effective counseling, whereas ineffective counseling results in a client/anti-counselor coalition that isolates the counselor.

The triad training model has been used for the last three years in several hundred workshops throughout the United States. Persons who have used the model report that they are better able to articulate the problem after a series of cross-cultural interviews with the client/anti-counselor teams. "The client's problem as I see it from my own cultural viewpoint, is almost certain to be different from the way the problem is viewed from within the client's culture." Participants also reported increased skill in anticipating the resistance to counseling persons from other cultures. Otherwise, counselors may complete a cross-cultural interview knowing they failed but never knowing why they failed. Immediate feedback from the anti-counselor confronts a counselor with the mistake even before the counselor has finished a poorly chosen intervention. Other recent research indicates statistically significant growth on the three Carkhuff scales of Empathy, Respect, and Congruence as well as on the Gordon seven-level measure of understanding affect. There are indications that participants in the counselor role become less defensive after training and are less threatened by working with clients from other cultures. Finally, there is evidence that participants' real and ideal view of themselves as counselors becomes more congruent after training with the model (Pedersen, Holwill, and Shapiro, 1976).

A demonstration one-hour videotape has been developed including four interviews with the counselor, client and anti-counselor and commentary on the triad model design. This videotape and an accompanying manual is available through the International Student Adviser's Office at the University of Minnesota. The manual and demonstration videotape provide a necessary introduction to this training model that should accompany either of the two suggested training designs described in this article.

The first training design to be described is appropriate for a small group of about ten or twelve counselors working together for a one-day, intensive training experience. The second training design is appropriate for a larger group of about thirty or forty counselors working together for a two-day workshop experience. In either design there are advantages and disadvantages which will be described. The key element in both designs is the selection and training of coached client/anti-counselor teams. These teams of resource persons should be as close to one another as possible, such as one team from the same ethnic group, nationality, socio-economic group, age level, life style, or sex role. In previous workshops teams of prisoners have been used to train social workers, and teams of handicapped persons have been used to train rehabilitation counselors. These teams of resource persons should be acknowledged as the trainers in the workshop. The coached client/anti-counselor teams should be carefully selected, paid as professionals and should be coached in their roles as client and/or anti-counselors. If the program is conducted informally on campus,volunteers may be found to play the client/anti-counselor roles. If conducted more formally with registration fees,they should be paid. The training involves showing them the demonstration videotape and rehearsing their roles according to directions on the accompanying manual prior to either training design. The manual will provide additional information about the triad model with illustrative examples. Each of the training designs described should be led by a facilitator who is already familiar with the triad model.

## INTENSIVE ONE-DAY LAB FOR SMALL GROUPS OF COUNSELORS

Requirements:

a. Three trained client/anti-counselor teams from three different cultures;
b. One large meeting room to view videotapes and a small nearby video

lab to videotape triads; and

c. Ten rolls of videotape, two video recording decks, one camera and at least one monitor.

Design:

Following an introduction and presentation of the video demonstration of the triad model, the facilitator answers questions while one of the counselors leaves the room with a client/anti-counselor team to make the first videotape. The counselor and team return to the group after having produced a 10-minute videotape of a simulated counseling interview and 5 to 10 minute videotape of the three participants debriefing one another. The 20-minute videotape is shown to the larger group for comments and discussion. While the tape is being viewed, another counselor leaves the room with the second client/anti-counselor team to produce a second tape. By the time the group has discussed the first tape the second counselor has returned with a second tape. While the second tape is being viewed, a third counselor will leave with the third client/anti-counselor team to make a third tape. Each counselor participant will take a turn in making a tape with one of the client/anti-counselor teams, in sequence. There are three client/anti-counselor teams so for every three simulations each team will have a brief rest. After all the counselor participants have had a chance to make, view and receive feedback on their videotape, there is a general plenary session to summarize insights from the variety of videotapes and to answer questions.

*Advantages:* Assembling counselor colleagues interested in cross-cultural training for a day together discussing the special circumstances of cultural differences in the counseling process is in itself a useful experience, resulting in on-going contacts and professional relationships that are extremely useful later. By allowing each participant to produce a tape and receive feedback from colleagues, the experience becomes intensive and specific to the individual counselor. By including three different teams from three different cultures, the trainees are allowed some flexibility in matching themselves with a particular culture. At the same time the group is able to compare and contrast how counseling clients from one culture is different from counseling clients from another culture. The videotapes produced during such a workshop can themselves provide a valuable resource, depending on the willingness of participants and the client/anti-counselor teams to allow the videotapes to be used.

*Disadvantages:* It is sometimes difficult to secure the facilities to run such a workshop. It requires considerable videotaping equipment, one large meeting room and a nearby videotaping studio room. The client/anti-counselor teams may have to be paid as professional resource persons, especially if the workshop organizer is being paid, but in any case it establishes the role of the resource persons as central to the instructional function of the workshop. In this particular design each participant will miss the group feedback on one tape, while they are producing their own videotape. The advantages, however, of making and discussing the videotape while it is still fresh outweights the disadvantage of the participants missing one session.

It is essential to select and train the client/anti-counselor teams with great care. Some teams are able to role-play the "problem" more easily than others, but in all cases the training includes viewing models of how the anti-counselor should function on videotape and then rehearsing their roles until they are comforable with them. They should have several pre-selected problems that they would be able to present to the counselor-trainee. In selecting the team the best approach is to invite one person to be a role player and let him or her select for another. This helps each to better anticipate what the other will do or feel in different situations. The anti-counselor should be verbally articulate, although some anti-counselors have used non-verbal approaches very effectively.

## INTENSIVE TWO-DAY LAB FOR LARGE GROUPS OF COUNSELOR TRAINEES

Requirements:

a. One trained client/anti-counselor team for the same culture for every eight counselor trainees;
b. One large meeting room, large enough for everyone to meet together, and adjoining smaller rooms that will allow groups of ten persons to meet with a minimum of distraction; and
c. One videotape play-back deck and monitor.

Design:

The first session would begin with an introduction of the client/anti-counselor teams to the participants, a statement of the agenda for the workshop, a clear statement of the workshop goals, and time for questions. Then the video demonstration of the triad model would be shown to the total group with time for questions and some discussion. After the discussion there should be either a demonstration by the facilitator and a team of the cross-cultural triad model in front of the entire group, or the group may be divided into triads so that they may briefly experience the model with the facilitators and coached resource teams circulating among the triads to answer questions.

Once the participants have a clear notion of the model, they will be divided into groups of eight according to pre-arranged assignments to insure that each group will be as heterogeneous as possible in terms of culture, age, sex, life style, training, socio-economic status and other available characteristics. The coached client/anti-counselor teams will be assigned to each of the different groups for a period of forty-five minutes. During this time the coached team will elect a volunteer from their group to function as counselor. The team will have prepared three or four problems beforehand that they can develop in a cross-cultural simulated counseling interview. They will role-play the interview for five or ten minutes and then go out of role for a five- or ten minute debriefing of one another without the triad. After the three participants have had a chance to give feedback, they will call on the other seven group members for additional observations and discussion. The coached team will then elect a second volunteer from the participants and repeat the cycle of a simulated interview, debriefing and discussion. The team should have time to complete at least two interviews before the forty-five minute period is complete. At the end of forty-five minutes the team will rotate to another group in ordered sequence for a second forty-five minute period. The rest of the first day will be spent in these small groups with the client/anti-counselor teams, with lunch and coffee breaks at convenient points. The last thirty minutes of the day will be spent bringing the total group together to share their experiences, ask questions, or share insights.

The second day will begin with a general session of the total group with opportunity to ask questions and suggest insights that might be useful to other participants. The participants will then divide into their same groups of eight participants and continue meeting with the coached client/anti-counselor teams until each of the teams has met with each of the small groups. By this time each of the eight participants in each small group should have had a chance to role-play the counselor in a triad.

After the small groups have been completed, the total group will come together for a discussion and the participants will be asked to form their own triads, either with one another or including members of the coached client/anti-counselor teams, but with freedom to assume any of the three roles of counselor, client or anti-counselor. If the participants wish to experiment with a triad design in which the third person acts as a pro-counselor to help the counselor do a better job, they will be encouraged to do so. Participants not wishing to role-play will be encouraged to observe one of the triads in session around the room. Participants will be encouraged to organize their own triads in client or anti-counselor roles with problems they have identified out of their own backgrounds. This less structured session will be concluded with the lunch break.

After the lunch break the client/anti-counselor teams will be assembled as a panel in front of the total group. Each team member will be given a chance to speak briefly on what they observed during the training process. After each team member has had a chance to speak, there will be an opportunity for participants to ask questions and discuss the training process within the larger group. By this time participants should have numerous questions on the specific ways that culture differences between the coached teams affected the counseling relationship. At the end of the discussion, evaluation forms will be distributed among the participants asking them to complete the evaluation before leaving the workshop.

*Advantages:* Alternating the small group and large group experience allows both intensive interaction in which participants can learn from one another's style in some detail and still have the benefit of insights by other participants outside of their immediate small group. By presenting more than one client/anti-counselor team to each small group, participants can see how different cultures approach the same problems or counselor-style in different ways. By going for two days, participants have a chance to assimilate the training data and to think about questions they might want to ask during the last session. Each participant will have a chance to be the counselor in a simulated interview at least once and possibly more often. Participants will also have a chance to experience the roles of client and anti-counselor after the small group sessions are completed. Participants will also have a chance to experience a triad where the third person takes on the role of a pro-counselor from the client's culture which might be useful in actual therapy. Participants will be encouraged to present counseling problems they have actually experienced in their own counseling experiences for feedback and suggestions on appropriate intervention.

*Disadvantages:* Participants will not have a chance to make their own videotapes and see themselves working with clients from other cultures. The logistics of assembling small groups, assigning participants and rotating the client/anti-counselor teams can become complicated. The small groups can become so involved in discussion of issues that they avoid the role-playing tasks and need to be reminded to save their discussion of issues until the last session (the facilitator should circulate among the groups to help them get into role-play as much as possible during the small group sessions). Sometimes participants are not able to attend the workshop the full two days so the small groups may fluctuate in size.

The interaction in this program is intense so that liberal allowance should be made for coffee breaks between sessions. The facilitator should be able to guide discussion during the last session to provide closure to the workshop experience and summarize insights that have occurred during the sessions. The triad model should serve to stimulate interaction between the coached teams and the participants. The teams then are the primary teaching resource for the workshop.

## CONCLUSION

The two training designs briefly described in this article suggest two ways in which counselors might learn about counseling clients from other cultures. The emphasis is on rehearsing both good and bad interventions so that counselors can become more confident in the cross-cultural counseling situation. Either design will result in new insights by counselor trainees which need to be explored and made explicit through discussion with the larger group. Counselor participants should also develop skills in learning about counseling clients from other cultures from members of those cultures, thus helping make them more attentive to cultural aspects of their own client population.

Both training designs suggested emphasize a cross-cultural triad with the anti-counselor in the third role. Cross-cultural dyads or triads with a pro-counselor would suggest alternative variations in simulated interviews. After using these variations it seems that the triad with an anti-counselor provides the most intensive learning experience. The anti-counselor should never be used in real counseling because of possible dangers to a client. A pro-counselor might prove extremely useful in actual counseling interviews. We know that cultural values make a significant difference in the counseling relationship. Either of these two designs should help the counselor trainee identify in specific terms how the counselor's own values as well as the values of a client might affect the counseling process.

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# CULTURAL AWARENESS FOR FACULTY AND STAFF

# A TEAM APPROACH TO EXPANDING CULTURAL AWARENESS OF FACULTY AND STAFF

David S. Hoopes and Lowell Ingram

The question of how to expand, among faculty and staff, an awareness of the differing perspectives and needs that foreign students bring with them to American universities, has been the object of extensive discussion and some--unusually limited, short-lived, and generally ineffective--programmatic experimentation. Few have been satisfied with the results. The International Student Services Office at the University of Washington has developed a team approach to the problem which has proven effective in this difficult and highly sensitive area.

Devised by Lowell Ingram, Senior Foreign Student Advisor at the University, the team approach attempts systematically to reach each department and every administrative office in the University with which foreign students have contact.

The first need is a feedback system in the foreign student population whereby reports of specific difficulties foreign students have with segments of the University are brought to the attention of the foreign student office. These become concrete issues and examples for discussion at team meetings, lending to them an air of reality which might be lost if less relevant issues and examples were used.

The second step is to sell to departments and office heads a concept of teamwork in dealing with problems related to interaction with foreign students. Each department chairman or director of an office is invited tobecome part of the team and to send one member of the department to each team meeting. These meetings last two to three hours and take place approximately once a month. It is expected that a different member of the office or department will attend each meeting. The principal aim of these meetings is to provide the participants with a problem-oriented experience in cultural awareness based on the realities of intergroup relations at the University of Washington.

The format of the meeting consists of two parts:

1. A discussion focused on one or more specific functional areas with which the International Student Services Office is concerned. This may be a general discussion or briefing or it may focus on specific problem areas.

2. A mini-intercultural workshop. This portion of the meeting varies from session to session but its basic components are: A brief discussion of some of the fundamental concepts of intercultural/interpersonal communication, such as: levels of communication, motivation and need theory, experiential learning, stereotyping, etc. These are often accompanied by diagrams of visual materials that quickly bring home the point. This introductory session sets the tone and is specifically designed to help the participants to better understand and appreciate the presentations of the foreign students.

The second component is a presentation by foreign students. Usually the students are all from one country so that the focus of the presentation is on a single culture. Ideally they have been drawn from among those students who have had experience in an intercultural communication workshop and are thus familiar with the "concept of culture" and are able to describe their personal experiences in their own cultures in ways that are particularly meaningful in that setting. The foreign student advisor spends three to four hours with them the day before the meeting, briefing them on its goals, describing the people who will attend, discussing the kinds of things that might be of most interest to them, including the kinds of questions they might ask, and helping them identify the things in their own experience that might be most relevant.

At the meeting they talk about their families, their upbringing, their educational experiences, their motivation for coming to the University of Washington, how they've mastered a foreign educational system, what changes in values or habits have occurred in them. The students are encouraged to be frank in their comments about their experiences at the University and open to honest response from the group. An atmosphere of trust is built which enables the group to come to grips, even though briefly, with significant issues related to behaviors and attitudes that affect cross-cultural relations.

This is as important for the Americans as for the non-Americans. The atmosphere of trust must be sufficient to induce the Americans to ask difficult questions--which they often supress-- or to describe experiences they have had with foreign students which have puzzled or disturbed them. The successes in doing this are sometimes dramatic.

In one case a woman from one of the administrative offices sat quietly for a long time listening to a group of Arabs give a presentation. Finally, as people began opening up and getting to more personally important issues, she expressed her feelings of dislike for Arab students based on behaviors that she found offensive. This triggered a frank discussion in which she learned a great deal about the meaning of the culture-based behavior she had observed--which in the context of Arab culture was not offensive--and the Arab students got very useful feedback on their behavior in American society.

One area of particular concern is University procedures. The foreign students are encouraged to discuss administrative processes in their own educational institutions and compare them with those in the U.S., specifically those at the University of Washington. Their comments range over the whole spectrum of student concerns, including registration, housing, student accounts, the food service, and continuing into such areas as opening bank accounts, getting dates, and dealing with landlords. At this point they are asked to describe problems that arose in these areas at home and how they solved them. This leads naturally to problems encountered in the U.S. and how they have dealt with them while here. They are asked if the problem-solving approaches used in their own country have been effective in the U.S. The exchange at this point moves to a deeper level yet is not threatening because it is couched in "problem-solving" terms rather than those of complaint and criticism.

One problem-solving effort, described by a group from an Asian country during a presentation, was particularly interesting. In dealing with one of the student offices, the Asian students found that there was one woman clerk who was the friendlier, more patient, and more understanding than her fellow-workers. The word about her was spread quickly through their student community. Thereafter, when one of them had to go to that office, he would wait at the door until she was available and then go to her window. The students even went so far as to practice with each other what they would say during their exchange with her.

This brought home to the Americans,more strikingly than almost any other experience,the importance of intercultural communication--or at least receptiveness to difference--in the day-to-day processes of getting an education. A staff member from that office was with the team that day and was greatly impressed. She later convinced the director of the office that one of these meetings should be held for them alone. To this day that office is one of the University's more sensitive to the unique problems foreign students must deal with in the educational process.

There are two important longer-range goals of this program:

1. To become known and/or institutionalized so that the team meetings are seen as a natural part of the university routine, thus reducing resistance to attending. At Washington, the meetings have been sufficiently successful to cause representatives from several offices to neglect telling their colleagues about them so that they might attend a second or third time.

2. If the impact is strong on a team member, he or she is encouraged to organize a special meeting in his or her own department or office, as the person mentioned above did. In this way the effect of the program can be rapidly spread.

In addition there are important spin-off benefits:

1. The foreign student office is able to improve its own functioning noticeably. While more familiar with the kinds of problems foreign students face, there is still much to learn, especially in the realm of cross-cultural administrative procedures.

2. The interaction between team members and personnel of the International Student Services Office is very beneficial, fostering the development of more personal cross-departmental relationships. These relationships help facilitate communication between them thereafter.

In the end the benefit is, as it should be, to the student, as people throughout the university begin to become more and more aware that culture plays a significant role in the behaviors and communicative styles they encounter in foreign students.

# CROSS-CULTURAL TRAINING FOR JOB INTERVIEWERS AND JOB INTERVIEWEES

Ann Hilferty
Amy Lezberg

*The article which follows this introduction is the first of two which describe what we feel to be a most interesting and innovative project. One was conducted by Ms. Ann Hilferty and involved an effort to heighten the cross-cultural awareness of job interviewers at Harvard University. The second, directed by Ms. Amy Lezberg, took place at the University of Massachusetts-Boston, and was designed to train ESL students to function more effectively in cross-cultural job interviews. Ms. Lezberg's article is included later in this volume on page 148.*

*Both focus on what at first might appear to be a narrowly specialized subject, yet each, with minor adaptations, could be used in a number of different contexts. Ms. Hilferty's could certainly be adapted for use with virtually any segment of a university where American faculty and staff have frequent face-to-face contact with foreign students.*

## Introduction

During 1975-1976 a project was carried out jointly at Harvard University and the University of Massachusetts in which ESL instructors extended their roles beyond the regular ESL curriculum into the fields of management training and cross-cultural communication. A series of workshops and special classes were designed for professional interviewers (native speakers of English) and potential job applicants (ESL students) to increase their effectiveness in cross-cultural job interviews.

The project had been conceived during meetings of a special-interest group in cross-cultural communication when it was discovered that the innovative activities of two members complemented each other; one, developing activities for increasing cross-cultural awareness of institutional administrators; the other, facilitating, through ESL classes, the success of students in crucial situations beyond those requiring simple survival skills. Each instructor had focussed on the job interview as crucial--a harrowing experience, dependent upon two-way empathy, and particularly subject to cross-cultural misunderstandings. In addition, each had recognized that adequate preparation for both roles in the cross-cultural interview must go beyond the verbal aspects of communication.

The instructors decided to collaborate in designing and implementing a set of complementary workshops for interviewers in one institution and job applicants in the other. In addition to the sharing of ideas and resources, this collaboration allowed the examination and planning of strategies from a number of perspectives, the use of each workshop as a source of cultural data, and the testing of workshop effectiveness. The result was a set of effective activities which seem to be steps in the right direction towards refining the communicative competence of all participants in a cross-cultural interaction.

The objectives for each of the workshops was to provide opportunities for participants to practice specific cross-cultural skills: (a) to recognize points in cross-cultural interviews at which communication breaks down; (b) to recognize that in such situations a native speaker of English is at a disadvantage similar to that of his ESL-speaking counterpart; (c) to identify conflicting responses which lead to breakdowns, and to understand that each response in its own culture would be appropriate; and (d) to develop strategies to facilitate maximum communication in the cross-cultural interview.

Although the objectives, and to some extent the content, of both workshops were similar, the specific activities designed for each of the audiences differed according to how crucial success in cross-cultural communication was to their lives. The professional interviewer spends only a small part of his day in cross-cultural interaction, while the majority of the ESL students' professional and academic contacts are cross-cultural. In addition, the fact that the Harvard participants were credentialed professionals, while those at the University of Massachusetts were inexperienced students, is reflected in the styles of the two workshops.

# JOB INTERVIEWERS:
# THE HARVARD PROJECT

Ann Hilferty

At Harvard University workshop activities were designed to increase the sensitivity and objectivity of University personnel officers during cross-cultural job interviews. Of the hundreds of job applicants interviewed weekly by each interviewer, from 4% to 10% at any one time might be speakers of English as a second language. The University could not afford to turn away unnecessarily any qualified applicants for some of its highly demanding positions, or to risk making inequitable hiring decisions about those of the ESL-speaking applicants who are American citizens.

The project included the following four steps: (1) an interviewers' needs and interests survey; (2) workshop leader meetings with each interviewer; (3) a three-hour experiential workshop for all interviewing administrators; and (4) an informal follow-up meeting with each interviewer. The third part of the project, the experiential workshop, has since been conducted for members of other organizations such as TESOL and NAFSA. For 'seasoned professionals' already conversant with the cross-cultural experience, the experiential workshop alone provides a stimulating refresher activity. However, it is recommended that the preliminary and follow-up activities be included when the workshop is conducted for those for whom analysis of the cross-cultural experience is new.

## The Needs and Interests Survey

A Needs and Interests Questionnaire was filled out by each interviewer for a number of purposes: (1) to provide data on the numbers and the natures of the ESL speakers who apply for jobs at Harvard, and on the hiring decisions that were made about those persons; (2) to provide data about interviewers' previous cross-cultural experiences; (3) to provide a first opportunity for interviewers to focus on their cross-cultural experiences; and (4) to orient the interviewers to the pending workshop activities. The following questions were included in the questionnaire:

(1) Approximately how many applicants do you interview per week?

(2) Approximately how many of these applicants are speakers of other languages? What countries do they come from?

(3) What percentages of the speakers of other languages: (a) are fluent in English? (b) know almost no English? (c) have some knowledge of English but are not yet fluent?

(4) What percentage of the speakers of other languages do you refer to Harvard departments? For what types of positions do you refer them?

(5) What are some of the problems you come across when interviewing speakers of other languages?

(6) What is your greatest handicap in interviewing these applicants?

(7) What is your greatest skill in interviewing these applicants?

(8) How could a workshop help you in interviewing applicants who speak other languages?

(9) What foreign countries have you visited?

(10) What foreign languages have you studied, and for how long?

(11) What non-school experiences have you had learning foreign languages?

(12) What experiences have you had in this country with different cultural groups?

## The Individual Meetings

After tabulating the results of these questionnaires, the workshop leader met for 30 to 45 minutes with each interviewer, probing further the areas of inquiry suggested in the Survey by: (1) showing the Questionnaire to the interviewer again and asking if there was anything she would like to elaborate on; and (2) exploring and asking questions in the following five areas: (a) In more detail, what are the problems you encounter in interviewing speakers of other languages? (b) Describe in detail what you would call a problem (a "critical incident") of this type. (c) How could a workshop best help you in these interviews? (d) Are there any specific cultural topics you would like to explore? (i.e., is there any cultural group you would like to know more about, that you have trouble understanding, that you have a very negative or positive image of, or that you would just enjoy thinking about?); (e) Are there any questions you'd like to ask me about the workshop?

In these meetings the interviewers did discuss patterns of reactions they had not previously given thought to, and the workshop leader identified values which might threaten the effectiveness of the workshop, e.g., an unconscious placing of a burden of deficiency on the ESL-speaking applicant. Interviewers' experiences in cross-cultural interviews sometimes corresponded with technical descriptions of culture shock. For example, interviewers reported frustration at not being able to interpret applicants' behavior or to put applicants at ease; shouting at applicants who didn't seem to understand; talking more slowly and in reduced language forms; feeling inhibited about giving professional advice that would have been given automatically to most Americans.

During these discussions it became clear that it is only partially adequate to be aware of the job applicant's anxiety in the cross-cultural interview. It appears equally important to realize that the interviewer herself may share this anxiety, but perhaps not suspect for a moment that her own language, culture, and idiosyncrasies are contributing to the problem. In a cross-cultural situation the interviewer's highly developed professional skills can be rendered less effective, if not totally inoperative, as her attempts to put the applicant at ease, assess, inform and counsel seem to meet with failure. When this happens, the interviewer's frustration is sometimes projected back and interpreted as the applicant's deficiency, and a negative judgment is made which may have little to do with how well the applicant can do the job.

## The Experiential Workshop

The three-hour experiential workshop included the following parts: (1) a simulation exercise and discussion, a role-play of the cross-cultural job interview; (2) an identification exercise and discussion of other cultures; (3) a test exercise and discussion on one American cultural pattern, i.e., the reactions of some Americans on issues concerning standard English; and (4) supplementary handouts.

In planning these exercises the workshop leader guarded against the dangers of: (1) focusing exclusively on the ESL-speaker's problem and thus denying that the native English speaker has a problem too; and (2) carelessly planning exercises on specific cultures which might leave the interviewers with more stereotypes than they had started out with.

The design for the simulation job interview was based in reality: to have a non-native English speaker interview one of the Harvard interviewers in another language for a job in another country. The objectives were: (1) for the interviewer to experience how it feels to have to present oneself in a professional situation in another language and another culture; (2) for the other interviewers to observe, in a tense cross-cultural situation, a highly respected colleague whose credentials are impeccable, but who would predictably be unable temporarily to give a picture of herself at her professional best; and (3) for all to have practice in the observation of both interviewer and job applicant in an authentic cross-cultural situation.

These are the steps followed in coordinating the simulation interview. The workshop leader was assisted by a colleague, another member of the Harvard administration who had been an experienced administrator and interviewer in Haiti before coming to the United States. The workshop leader and colleague wrote a detailed job description for a real position in Haiti and prepared an application for employment--of course, all in French. They selected an interviewer who had studied French for a number of years in school, but had never spent more than a few weeks in a French-speaking community, and invited her, beforehand, to participate.

At the beginning of the workshop exercise the 'applicant' was given the job description to think about for a few minutes, while the other participants were informed of the proceedings. The workshop leader asked half of the participants to pay particular attention to the interviewer and to think of the following questions: (1) What is the interviewer trying to communicate to the applicant? (2) What does the interviewer actually communicate, verbally and non-verbally, to the applicant? The other half of the participants were asked to pay particular attention to the applicant and to consider the following questions: (1) To what extent does the applicant understand the interviewer and make herself understood? (2) How does the applicant seem to perceive the interviewer? and (3) What does the applicant appear to communicate about herself to the interviewer?

The interview was allowed to proceed for from fifteen to twenty minutes. It was likely that the interview could have continued for longer without boring or tiring the participants and observers, but that length of time is typical for a screening job interview, and it was important to set a premium on time and a limitation on the amount of information to be processed in this exercise. The workshop leader cut the interview at an opportune moment and asked the applicant how she felt and how she thought the interviewer was reacting to her. The leader then asked the interviewer how he felt and whether he would hire the applicant.

Predictably, during the actual simulation the participant had appeared at less than her actual calibre. She had been noticeably nervous, had failed to understand much of what the interviewer had said to her, and had seemed not able to perform simple tasks in French. For example, she had been unable to spell her name in French, at first not understanding the question and then not knowing French names of all the letters of the alphabet. In the subsequent discussion both interviewer and applicant were articulate in describing their reactions and responses. There was a great deal of feeling and information expressed in this part of the workshop. Frequently observers added their unsolicited observations.

The workshop leader next asked th observers what they had noticed, and there were many subtle observations on non-verbal communication, cultural and idiosyncratic characteristics, and the interviewing process in general. Observers were surprisingly aware of their own subjective reactions, and here again engaged in self reflection which continued through the other workshop activities.

It was hoped that this exercise would leave the participants with the following ideas in preparation for the next two exercises: (1) An applicant may not always appear at her best in a twenty-minute interview, (2) Cultural and personal variables may influence/distort each participant's understanding of the other during the interview, and (3) Information and predictions are necessary beyond those judgments which tend to be made automatically in a mono-cultural interview.

The next two exercises focused on specific cultures—one other-cultura exercise and an American culture exercise. In the other-culture exercise, each workshop participant was handed a different list of cultural characteristics, each of an anonymous culture (including one of an anonymous America.) The lists of characteristics had been compiled from a wide number of writings on other cultures and the cross-cultural experience. Each workshop participant was asked to identify and describe to the group one of the characteristics which might mislead or baffle an American professional during a cross-cultural interview, and to identify the country or area which the list represented.

The following is one of the lists of cultural attributes:

Did you know about Culture A?

(1) In Culture A children are taught to respect their elders by bowing their heads.

(2) In Culture A the school is expected to train the child to be quiet, submissive and respectful.

(3) Teachers are highly respected, and act as parent and counselor in addition to their teaching duties.

(4) Culture A people relate to officials very formally.

(5) Culture A people are responsive to personal leadership, not platforms. In business affairs they seek personal relationships, placing faith in individuals, not systems.

(6) There is male dominance in Culture A. The male has privacy concerning his business and his pleasure.

(7) Culture A people accept other persons without feeling superior. They follow a concept of respect, endowing other people with positive value.

(8) Disregard of a Culture A person's pride in front of his peers or acquaintances will profoundly damage his self-respect.

(9) Friends in Culture A share joking/insulting relationships, kidding each other about themselves and their relatives and using nicknames.

(10) Culture A persons frequently maintain their first language for reasons practical and ideological.

The objectives in this exercise had changed from the leader's original intention, which had been to select those cultures most frequently represented among ESL-speaking job applicants at Harvard and to instruct the interviewers, through culture profiles, on 'what-to-look-for' when meeting people from those cultures. On considering the exercise, the workshop leader felt a growing concern that it might result in increased depersonalizing and stereotyping of persons from other cultures rather than in increased empathy and recognition of people as individuals. She decided instead to select cultures on the basis of wide geographical distribution (and the availability of appropriate literature), and to include only those characteristics which were described or explained as rational, cohesive responses in their own cultures. The workshop leader tried, also, to select characteristics, any one of which might evoke a negative reaction from an American interviewer not especially vigilant in a cross-cultural situation.

In the workshop exercise, all participants were able to identify a potentially problematical cultural characteristic, but surprisingly few identified correctly the country or area in question--leading to the awareness that although certain characteristics may be descriptive of a sizeable percentage of a particular population, they may as accurately be attributed to a great many other populations as well. This also demonstrates that people frequently focus on selected characteristics to the exclusion of others which might be equally fitting but remain unacknowledged lest they dilute the popular, monolithic idea of 'what the culture is really like.'

Which culture do you think is represented under Culture A? If, like the majority of workshop participants, you have guessed that the culture is oriental, your answer is incorrect. While the attribures may be characteristic of other cultures, the list is a composite of attributes of the Puerto Rican culture as described in a number of essays.

Although conceived originally as a means of acquainting workshop participants with cultural differences, a more accurate value lies in the workshop's sensitizing participants to the samenesses among persons from different cultures—that is to the fact that behind every gesture there is a meaning which is both comprehensible and familiar; that unless the person making the gesture is a disturbed individual the meaning is probably logical, normal, and healthy within the person's first culture; and that it is incumbent upon each participant in a cross-cultural interview to attempt to ascertain the positive meanings of the other's efforts at communication and to anticipate and monitor the possible distortions of those meanings that might be caused by her own personal sets.

The other-cultures exercise also provided an occasion for self-reflection, as interviewers recalled and wanted to talk about past experiences with people from other cultures. Participants suddenly seemed to see, in different lights, job applicants from the past who had avoided eye contact, or smiled at inopportune moments, or been too reticent or aggressive. Interestingly, too, participants identified a number of characteristics potentially disruptive of an interview from one anonymous culture which turned out to be America.

The third and final formal exercise in the experiential workshop was a test and discussion designed to examine and challenge unwritten assumptions which many Americans, including some English teachers, tend to have regarding the American English language--primarily the assumption that the ability to produce perfectly standard American English is a valid norm for judging individual worth and qualification in a number of non-language situations. This was chosen as a topic particularly relevant to the interests of the interviewer, as language proficiency is a justifiably important consideration in a job interview, and as there is professional as well as public disagreement on exactly what constitutes language proficiency.

The following are sample questions and answers from the test. The questions were composed more to stimulate awareness and discussion than to impart new information, and some are designed to be 'failed' by participants as a shock tactic to cause a reassessment of preconceptions concerning languages.

Questionnaire on English Spoken in the U.S.

(1) Compared to his American counterpart the conservative, well-educated Englishman speaks English:
   a. less idiomatically and colloquially
   b. more idiomatically and colloquially
   c. with the same degree of grammatical precision

(2) The major pronounciation differences and many of the grammatical differences between British English and American English indicate:
   a. changes in American English since the 1600's
   b. changes in British English since the 1600's
   c. changes in both languages since the 1600's

70

(3) In comparison to most European languages, American English:
- a. is extremely homogeneous
- b. is extremely heterogeneous
- c. has an average range of dialectal differences

(4) The United States is one of the few countries in the world where a man can consider himself well educated and yet speak only one language.

True or false?

The questions and answers should be carefully referenced within the test, as some of them represent controversial viewpoints and, like the culture profiles, are meant more as awareness and discussion stimulators then as data. The correct answers to questions 1 to 4 are: 1, b; 2, b; 3, a; and 4, true.

The fourth part of the experiential workshop was simply the handing out of reading materials for supplementary work. These included (1) "Some Do's and Don't's of Interviewing," (2) "Guidelines for Interviewers of Speakers of Other Languages," (3) "References for Culture-Specific Information Used in Workshop Activities," and (4) "Boston Area Courses in ESL."

## Informal Meetings

In the final part of the Harvard Project the workshop leader met with each of the participants some weeks after the experiential workshop. In every case the participant was still reflecting on what she had experienced and observed during the workshop, and felt that she was continuing to increase her interviewing skills as a result of the project.

# INTERCULTURAL COMMUNICATION WORKSHOPS:

## The Miami Model

# THE MIAMI INTERCULTURAL COMMUNICATION WORKSHOP

Rick Artman

Educators working within the field of international education realize that the mere presence of multicultural groups within any geographical area or on any one campus does not guarantee that meaningful cultural interaction is taking place. Tensions within the Miami community regarding bilingual programs in the public school system reflect the lack of cultural appreciation and understanding among parents, students and school board members. On the University level, we have observed that for the most part, interactions between American and foreign students take place at a superficial level if, indeed, there is any interaction at all. Typically, the social interaction among international students remains within their own national groups resulting in the development of cultural ghettoes on the campuses and the consequence of further segregation of students. Such a situation denies to the community and its institutions effective utilization of the significant resources of the international student and is contrary to the very purposes of international educational exchange.

To address these problems, the efforts of the staff in the Office of International Student Services and the Dean of Students Office at the University of Miami have been combined to develop an intercultural communications workshop for American and foreign students studying at all institutions of higher education in Dade County. The objects of the program are:

1. To bring together in a workshop format American and international students from institutions of higher education in Dade County for the purpose of maximizing the educational resources inherent in this population.

2. To encourage an understanding of cultural factors as they influence interpersonal communication.

3. To share human experiences in an accepting environment with individuals from other cultural backgrounds, thereby fostering a greater appreciation for individual differences and a better understanding of the student's own culture.

4. To assist in providing the community and the world with future leaders skilled in intercultural communication and understanding, thus creating a world citizen consciousness.

5. To develop a model workshop design which can be utilized by other major metropolitan areas in the United States where a large concentration of international students is studying at institutions of higher education.

The workshop was developed by Mr. Rick Artman who was at that time International Student Advisor and Assistant Dean of Students. Mr. Artman attended the Michigan State/A.I.D. six-day communication workshop in

Lansing, Michigan, in July, 1975. He later consulted with Mr. David Hoopes, Executive Director of the Intercultural Communications Network, University of Pittsburgh, and ultimately invited Mr. Hoopes to conduct a two-day workshop and training seminar on the Miami campus.

The goal of that program, which was funded by the Network under a NAFSA grant and which took place in November, 1975, was to create an awareness of the potentials of applied intercultural communication and to develop thereby the interest and support from students, staff, and faculty for an on-going program.

Planning went ahead for a full-scale ICW in February, 1976, funded partly from Miami resources and partly from another grant from NAFSA.

The workshop was a two-and-one-half-day program held at an off-campus location beginning Friday afternoon, February 27, and concluding Sunday afternoon, February 29. The participants included 10 international and 7 American students. The objective was that each cultural group be a minority. Three trainers facilitated the workshop. They were selected from among staff and faculty at the Dade County colleges and universities which participated in the November trainers' workshop.

The workshop was designed on an experience-based learning model. Thus, such critical areas as the use of nonverbal cues, cultural values and assumptions, perception, learning and change were examined through direct participant involvement in structured exercises, small group discussions and simulation games.

The completed design reflects the culmination of work which began in April, 1975, and a conservative estimate of more than 200-person hours.

Four sessions were held with staff from the other participating institutions between November, 1975, and February, 1976, during which time the program design was reviewed, revised, and finalized.

Particularly important were the background and experience of the Intercultural Communications Network and the University of Miami's Dean of Students staff which has had three years experience in operating student development programs for undergraduates. These experiences in group dynamics and leadership training coupled with the expertise of those individuals whose daily functions center around international students produced a creative and conceptually sound program design. The group facilitators for the February workshop were Zita Dockens (Miami Dade Junior College), Ellen Karsh (Florida International University), and Rick Artman (University of Miami). Nick Gennett (University of Miami and Miami Dade) served as a consultant to the facilitators.

The initial design called for 24 students. Because of unanticipated cancellations (see under Evaluation) the actual number of students participating in the workshop was 17. They represented 11 countries: United States (7); Saudi Arabia (1); Oman (1); Turkey (1); Norway (1); Jamaica (1); Thailand (1); Nigeria (1); Argentina (1); Japan (1); and Italy (1). The participants included students in undergraduate, graduate, vocational, and intensive English programs from five different institutions. They were recruited from the various campuses primarily through direct contact with the professional staff involved in the program planning. There was no specific selection criteria other than a limit on the total number of U.S. students. Workshop reservations were assigned on a first-come, first-served basis.

The expenditures for the program were:

| | |
|---|---:|
| Lodging and meals | $570 |
| Transportation | 105 |
| Postage | 25 |
| Participant supplies and workshop materials | 100 |
| | $800 |

It is felt that these costs can be reduced by various economies.

The workshop was held at an off-campus location 35 miles from Metropolitan Miami. The retreat site is a rustic one in a rural area which lends itself to a restful, quiet and casual atmosphere. Dormitory, dining, and recreational facilities were available and the isolated area fostered close group activity and identity.

Participants arrived by bus. To emphasize the seclusion, the use of personal cars was discouraged. All meals were prepared by the retreat's staff. The possibility of allowing students to cook a meal was considered and, although this could be a very worthwhile part of the program, there was not enough time within the design to allow for it.

The program schedule was as follows:

## Intercultural Communication Workshop

## PROGRAM SCHEDULE

### Friday

| | |
|---|---|
| 1:00 p.m. | Leave Miami for retreat site |
| 2:30 p.m. | Goals, Objectives, Contracting, Expectations, and Logistics (lg) |
| 3:00 p.m. | Prediction and Interpersonal Perception (sm) |
| 4:00 p.m. | Learning and Change Exercise (sm) |
| 4:30 p.m. | Dinner and Introduction by Second Party |
| 7:00 p.m. | Lecturette - Communication Theory, the SMCR Model, Assumptions, Perceptions, Feedback (lg) |
| 7:30 p.m. | Lemons (sm) |
| 8:30 p.m. | Communication: One-Way/Two-Way Exercise (sm) |
| 9:00 p.m. | Free Time - Unstructured Activities |

Saturday

| | |
|---|---|
| 8:00 a.m. | Breakfast |
| 9:00 | Personal Space Exercise (lg) |
| 9:30 | Exploring Cultural Values (sm) |
| 11:00 | Break |
| 11:15 | Panel of Students - Values and Expectations (lg) |
| 12:15 p.m. | Lunch and Free Time |
| 4:00 | Following Instructions (lg) |
| 4:10 | Case Studies of Intercultural Communication Problems (lg) |
| 6:30 | Dinner and Preview of Cultural Seminars |
| 8:00 | International Forum (lg) |
| 9:30 | Party |

Sunday

| | |
|---|---|
| 8:00 a.m. | Breakfast |
| 9:00 | Cultural Seminars (lg) |
| 10:30 | Nature and Culture (sm) |
| 11:30 | Personal Letters (sm) |
| 11:50 | Evaluation (lg) |
| 12:30 p.m. | Departure from Retreat Site |

lg = large group (17)
sm = small group ( 6)

Included in the following pages are descriptions of activities and/or the actual materials used in each of the workshop sessions—followed by a commentary on the evaluation.

# MIAMI INTERCULTURAL COMMUNICATION WORKSHOP

## Introductory Session

A. Welcome - distribute folders, nametags, etc.

B. Expectations - Ask participants what do they hope to gain from the weekend - record on newsprint, do not evaluate (10 minutes).

C. Goals of Workshop:

1. Bring together international and American students to maximize their inherent educational resources.

2. Encourage understanding of cultural factors as they influence interpersonal communication.

3. Share human experiences, foster appreciation for individual differences, and develop better understanding of own cultures.

4. Educate future leaders skilled in intercultural communication.

5. Model design for multi-institutional program.

Workshop Overview:

1. Cultural Stereotyping
2. Cultural Assumptions
3. Effects of Change
4. Communication Theory
5. Sensory Perception
6. Effective Communication
7. Culture and Proxemics
8. Cultural Values
9. World Issues
10. Cultural Seminars
11. Culture and Nature
12. Friendship and Fun

D. Contracting

Role of facilitators, energy, sharing, confidentiality, schedule, small/large groups, evaluate at end, not during.

E. Logistics - Physical settings, meals and clearing tables, swimming, fire bell and alarms, caretaker of area, Name Tags, Exercises at both dinners, Responsibility to Mix Accidents/Emergencies

## Prediction and Interpersonal Perception - 30 Minutes

(Group of 8)

A) Participants are asked to select someone in the room they are unacquainted with. Spend 5 minutes sharing information as to why they selected each other, first impressions and any assumptions they have made about each other. Do not disclose the nature of the predictions at this time.

If the group is an uneven number it will be necessary for the facilitator to participate in the dyad.

B) After the 5 minutes has elapsed, each dyadic partner is asked to make three predictions about the other and to take a few minutes and write them down:

1) What kind of music he/she likes best.
2) What his/her favorite participant sport is.
3) What his/her favorite foods are.

Each partner then introduces the other to the group on the basis of the prediction. For example, "I'd like to introduce my partner Rick. I predict his favorite music is... his favorite sport to be...etc."

The person being introduced is instructed to take notes as to how they were introduced, what was said, how accurate is it. The partner is not to respond while being introduced.

C) After everyone has been introduced the individuals then can react as to the accuracy of their partner's prediction by introducing themselves and their 3 favorites (food, music, sport, etc.).

D) Processing Questions:

1. How did it feel to make predictions with limited information?
2. How frequently do we do this in real life?
3. What cues did you use to make your prediction?
4. Did you culturally stereotype your partner?

## LEARNING AND CHANGE

(Group of 8)

Purpose: To examine the process of gathering, categorizing and modifying information patterns, and to examine the effect of change when it is introduced.

Time Required: 30 Minutes.

Method: A) Participants are given packets containing 4 number sheets and a graph, the fourth numbered page being different from the first three pages. The facilitator instructs the participants that the exercise is much like doing a children's dot to dot puzzle. The task is to locate the numbers in sequential order by drawing a line from 1 to 2, from 2 to 3, etc. They are to continue this process until the one-minute time limit is up. When the facilitator announces stop, participants are to circle the last number they located. There are four rounds in the exercise. Participants are instructed not to turn the page until the instruction for each round is outlined and a signal to begin is given. (Give an example on chalkboard or newsprint of the process for locating #'s.)

B) After the first round the participants are asked to fold their packets (using the page just completed) so that only the top half of the number configuration is visible (Demonstrate). Ask participants to compare the top half of the page with the bottom half of the page. Participants should notice that all odd numbers appear on the top half. This knowledge should improve their scores on the next round. When you are sure everyone has observed the pattern, instruct them to turn the page and begin to work--again for only 1 minute.

C) After the 2nd round, participants again circle the last number located. Ask participants, using the page just completed, to fold them vertically so that only the right part of the page is visible (Demonstrate) The pattern is numbered 1-4 on the left side of the crease, 5-8 on the right side of the crease (except #7--our error in reproduction), 9-12 on the left and so forth through 60. Remind participants they now have two patterns of movement, up and down (odd-even), back and forth (by 4's) to improve their scores on the next round. Begin Round 3, 1 minute, circle the last number when time is up.

D) Before beginning the 4th and final round, remind participants of the experience and knowledge of information patterns they have thus gained. 1 minute for completing Round 4. Circle the last number located.

E) The final page in the packet contains a graph, the vertical axis reflects performance (the last number circled). The horizontal axis reflects each round. Each participant is instructed to plot their score for each round and to draw a performance curve. Using the scores from a volunteer (Demonstrate).

Discussion: Ask participants what happened on final page. The pattern was actually reversed, odd-even was left to right and up and down was by 6's.

Guide Questions: Why did performance fall, if it did? Who looked for reoccurring pattern? What's the effect of change on performance? Can such circumstances be anticipated? or taken advantage of? Can people be prepared for change? Can you cite examples how change has affected your behavior? How does this exercise fit in with this workshop?

NOTE: Following this exercise is a break, then dinner. Remind participants that they are to sit with others than those in their present group.

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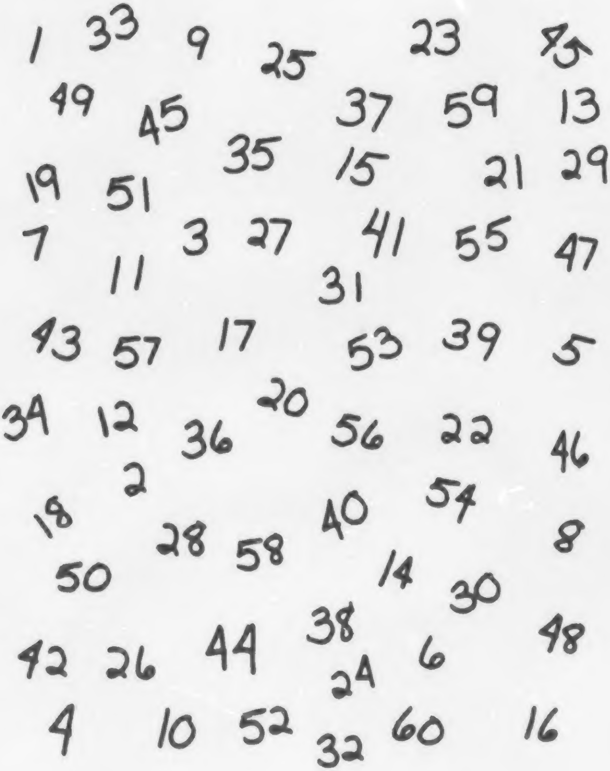
## INSTRUCTIONS FOR LEARNING AND CHANGE EXERCISE PACKETS

Please do not open until told to do so

Count to be sure you have five sheets, but do not look at any sheets other than the one you are instructed to work on.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32
60
16

LEARNING AND CHANGE

1 33 9 25 23 45

49 45 37 59 13

19 51 35 15 21 29

7 11 3 27 41 55 47

31

43 57 17 53 39 5

34 12 36 20 56 22 46

2

18 28 58 40 54 8

50 14 30

42 26 44 38 6 48

24

4 10 52 32 60 16

1 33 9 25 23 45

49 45 37 59 13

35 15 21 29

19 51

7 3 27 41 55 47

11 31

43 57 17 53 39 5

34 12 36 20 56 22 46

2 54

18 40 8

28 58

50 14 30

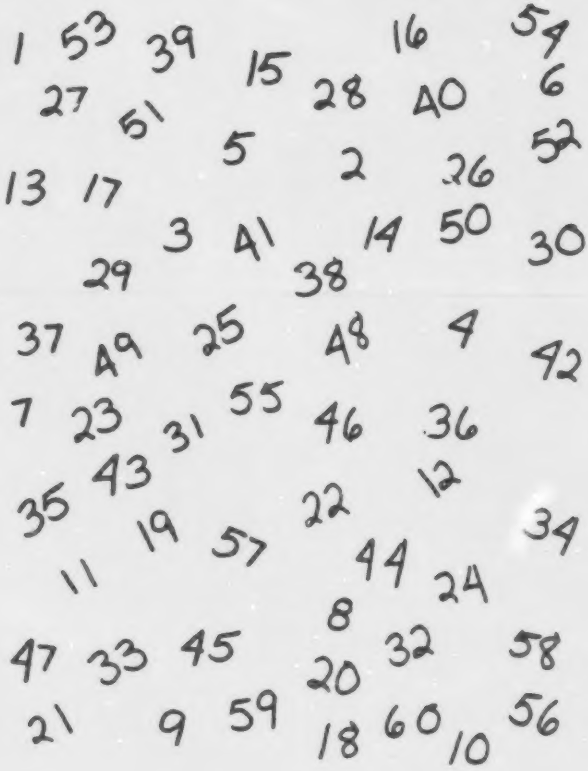
38 48

42 26 44 6

24

4 10 52 32 60 16

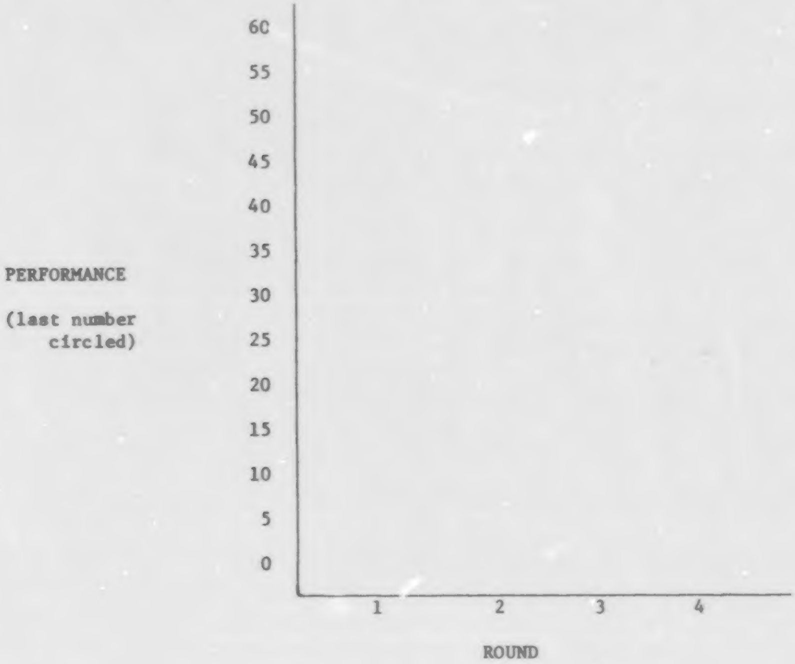
LEARNING AND CHANGE


1 53 39 16 54
15
27 28 40 6
51
5 52
13 17 2 26
3 41 14 50 30
29 38
37 49 25 48 4 42
7 23 55 46 36
31
43
35 22 12
19 57 34
11 44 24
8
47 33 45 32 58
20
21 9 59 60 56
18 10

LEARNING AND CHANGE

## LEARNING AND CHANGE PERFORMANCE CHART

Place an "x" across from your performance score about each round. Connect the "x's" for your learning curve.



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## DINNER AND PERSONAL INTRODUCTIONS

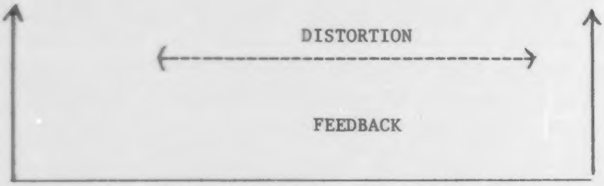
Before dinner the facilitator informs the participants that each one will have the pleasure and responsibility of introducing the person sitting to his or her right. About halfway through dinner the facilitator reminds the group of this so that once the introductions begin, others are not carrying on side discussions attempting to gather information about his or her neighbor.

Participants are free to share any information they wish about the person they are introducing. (About 2 minutes per person.)

# COMMUNICATION LECTURETTE

Review of David Berlo's SMCR Communication Model

| SOURCE | MESSAGE | CHANNEL | RECEIVER |
|---|---|---|---|
| encode | | decode | |
| comm. skills | elements | see com | comm. skills |
| attitudes | concepts | hear | attitudes |
| knowledge | structure | touch | knowledge |
| social/cultural context | | taste<br>smell | social/cultural context |



The goal of communication is the transmission of a message from sender to receiver with the least possible loss of meaning.

Communication can never be perfect but distortion can be minimized

Words have no meaning - rather, people have meanings for words (handouts)

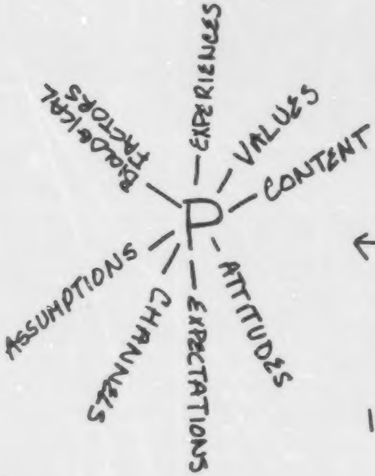
Behavior is influenced by one's PERCEPTION of the world. (subjective reality concept)

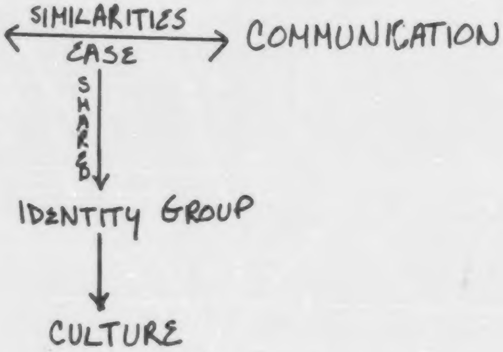
Perception is the selection, evaluation, organization of external stimuli

Marshall Singer Perceptual Model:

- the same stimuli are often perceived differently by different individuals or groups because of biological differences and experiential differences. The greater these differences the greater disparity in perception and conversely, the more similiar the biological and experiential factors the more similarity individuals are likely to perceive (examples.. square matrix and line illusion)
- People who perceive external world similarly (other things being equal) the easier it is for communication to occur.
- The ease of communication increases the degree of perceptual similarity which leads to further ease in communication
- the greater number and degree of intensity of perceptual groups which individuals share the more likely they are to have a high degree of group identity (e.g. families)

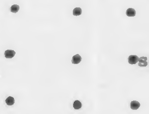
- the patterns of perception and behavior accepted and expected by an identity group is called a culture


P
EXPERIENCES
VALUES
CONTENT
ATTITUDES
EXPECTATIONS
CHANNELS
ASSUMPTIONS
BIOLOGICAL FACTORS

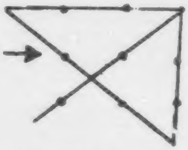

SIMILARITIES
EASE
COMMUNICATION
SHARED
IDENTITY GROUP
CULTURE

SAMPLE EXERCISES:

A) nine-dot configuration:

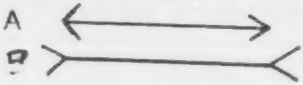


solution →

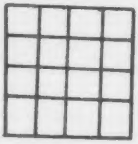


(connect all 9 dots with four straight lines. You can cross another line, you cannot retrace a line, you cannot lift your pencil from beginning to end)

B) Line Illusion: Which line is longer, A or B?

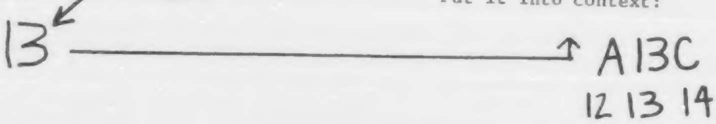


C) How Many Squares?
(correct answer is 30)



D) What is this figure?

Put it into context:


13
A 13 C
12 13 14

# TWO VIEWS OF WHERE MEANING LIES

| If meanings are in words then | If meanings are in people then |
|---|---|
| 1. Meanings can be transmitted just as symbols are transferred | 1. Meanings are not transmittable; only symbols can be transferred. |
| 2. The major responsibility for success lies with the receiver in his decoding process. | 2. The major responsibility for success lies with the source in his encoding process. |
| 3. Feedback systems are not important. | 3. Feedback systems are essential. |
| 4. If an error occurs, the major reason for it is the receiver. | 4. If error occurs, the major reason for it is the source. |
| 5. Expectation of success in communication is high. | 5. There is only a tentative expectation of success for a given message. |
| 6. Communication breakdown is often accompanied by intense emotions. | 6. Communication breakdown is likely to be accompanied by reasonable analysis. |
| 7. Given a common vocabulary, the messages mean the same for both source and receiver. | 7. Source and receiver will never have the same meaning for the messages even if they share the same words. |
| 8. Message construction is either correct or incorrect. | 8. Message construction varies in relation to the receivers of the message. |
| 9. Source feels anxiety as to whether the correct or incorrect message was sent. | 9. Source feels anxiety because he may not be able to predict responses to his message. |
| 10. Most of the available time and energy should go into the construction of a correct message. | 10. Time and energy should be divided among the initial message, evaluation of feedback, and encoding additional messages. |

## LEMONS

(This exercise can be introduced in relation to perceptual discussion in the communication lecturette.)

### GOAL

To increase sensory awareness.

### TIME

30-40 minutes.

### MATERIALS

A lemon for each participant.

### PROCESS

1. The facilitator asks the participants to sit on the floor in a large circle.
2. He or she gives a lemon to each participant and explains that since no two lemons are identical, each person is to get to know his "special lemon" very well.
3. The facilitator allows the participants ten minutes to "become acquainted" with their lemons. The facilitator should mention to the participants that they should notice texture, shape, size, etc. The participants should spend the first five minutes observing the visual qualities of their lemons and the second five minutes, with their eyes closed, sensing through touch the unique qualities of their lemons.
4. After ten minutes, the facilitator asks the participants to get with a partner. Each partner introduces his or her lemon. to his or her partner by pointing out the particular characteristics of the lemon.
5. The facilitator asks the partners to exchange lemons and to feel them to note the difference.
6. The facilitator asks the pairs to form two groups of fours. They are then asked to pile their lemons in the middle of a circle. The facilitator then asks them to close their eyes and to find their own lemons. (This step is optional.)
7. The facilitator asks all participants to form a large circle again. The facilitator then collects the lemons and redistributes them to the participants. He asks the participants to close their eyes and pass the lemons to their right, feeling each one in order to identify their own. When a participant has identified his or her lemon, he is to put it in his lap and continue passing lemons until all participants have their own.
8. The facilitator discusses the experience with the group members, eliciting their reactions to utilizing the sensory skills involved.

### Processing Questions:

1. Are all lemons alike—or are they unique?
2. What is the analogy between lemons and humans?

## One Way - Two Way Communication

(Small Group - 45 Minutes)

A pictogram is shown to one international student selected by the facilitator. He/she is asked to describe the picture while standing behind a screen (or being out of visual contact with the group) and the group is to try and draw the pictogram on the basis of the instructions give. Participants are not permitted to ask questions or give any verbal cues to the speaker. When the speaker feels he/she has conveyed the drawing, the group is asked for an accuracy estimate (how many figures each person thinks he/she drew correctly) and this is recorded on newsprint. The elapsed time for the exercise is also recorded. The pictogram is then shown to the audience and the actual number of drawings drawn correctly is recorded on newsprint.

The 2nd phase of the exercise calls for the same speaker to describe a different drawing while standing in front of the group and the group may ask any questions necessary for them to understand what the speaker is trying to communicate. When the speaker and group members are satisfied with the instructions given and they've drawn pictures, another accuracy estimate is taken and the elapsed time recorded. Again the pictogram is shown and an actual score is recorded.

The discussion and processing begins with a review of the accuracy rate and elapsed time. The usual result is that one-way communication is more efficient (takes less time) but two-way communication is more effective (greater accuracy). The exercise also underscores the imprecision of language and the difficulty in describing one's experiences to others in a manner that leads to identical understanding by them. The speaker is asked his/her feelings in both situations, what importance did visual and verbal cues have in the communication process? The group is asked to share feelings of frustration or ease in understanding the instructions. An observer may also be used to record observations during the exercise and report his/her observations to the group.

# SAMPLE SCORING SHEET

## One-Way Communication

Elapsed Time ____________________

| | Estimate | Actual |
|---|---|---|
| 3 figures correct | ______ | ______ |
| 2 figures correct | ______ | ______ |
| 1 figure correct | ______ | ______ |
| 0 figures correct | ______ | ______ |
| correct configuration | ______ | ______ |

*******************************************************

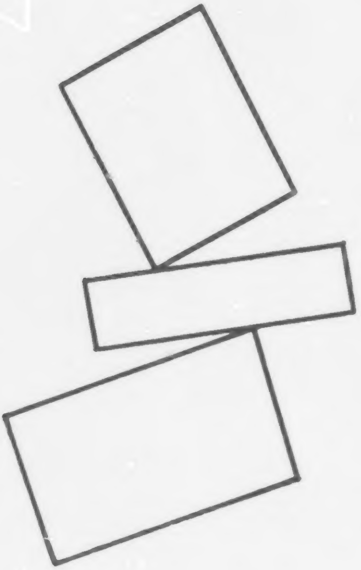
## 2-Way Communication

Elapsed Time ____________________

| | Estimate | Actual |
|---|---|---|
| 3 figures correct | ______ | ______ |
| 2 figures correct | ______ | ______ |
| 2 figures correct | ______ | ______ |
| 1 figure correct | ______ | ______ |
| 0 figures correct | ______ | ______ |
| correct configuration | ______ | ______ |

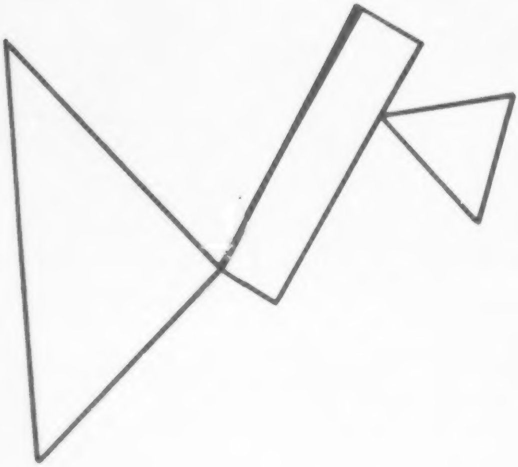
# One-Way Communication

Your task is to communicate orally everything the other participants need to know in order to reproduce the pictogram illustrated below. Those drawing the figure are not allowed to ask you any questions, nor are they to see the diagram.



## Two-Way Communication

Your task is to communicate orally everything the other participants need to know in order to reproduce the pictogram illustrated below. You are not allowed to use any gestures, but the participants may ask you any questions they wish in order to clarify your instructions to them.



## Personal Space -
## 30 Minutes
(Group of 8)

Participants are instructed to select a partner (someone whom they don't know and someone who is not in their small group) and to talk with their partner for five minutes discussing the most beneficial aspect to them of yesterday's workshop experiences and why. Participants are required to remain standing and to stay in the room during the discussion.

During the dyadic instructions, the facilitators measure the distances from chest to chest with a string and cut the string equal to the distance between partners. The length of the string is then charted by a recorder (one of the facilitators not doing the measuring).

Stop the discussion after five minutes. Now instruct the participants to remain with their present partner and for the next 5 minutes each discuss their choice of academic programs (major field of study) and how this choice reflects their personal values. Participants must again remain standing. However, this time, they are asked to stand as close as (comfortably) possible during the discussion.

The facilitators again measure the chest to chest distance with string and cut the string equal to the distance between partners. The string is taken to the facilitator/coordinator and charted below the previous social distance dimension.

### Charting

The distances between partners is drawn on newsprint by the facilitator for each dyad. The names of each partner are indicated next to the distance chart, and different color lines are drawn to distinguish the two rounds.

Allow participants a few moments to examine their own distance scale as well as the other dyads.

## Processing

1. Did your distances shorten during Round 2?
2. How did you feel standing so close to someone whom you do not know well?
3. Can you describe this feeling?
4. What point is too close? Did you step back?
5. When did you feel your personal space invaded?
6. Who came the closest?

Are there any patterns among partners:
i.e. same sex dyads, same cultural dyads.

NOTE: Students interested in use of space in cultural relationships might be interested in reading The Hidden Dimension, by Edward Hall.

# EXPLORING CULTURAL VALUES

TIME: One and a half hours

MATERIALS: Two Cultural Values Worksheets, Newsprint, Magic Markers, Pencils, Masking Tape.

PROCESS:

1. Participants are instructed to complete the Cultural Values Worksheet, without discussion with other members.

2. Participants are given a newsprint sheet. Facilitator demonstrates how to fold the sheet and set it up. See sample.

3. Each participant is to list his/her own top three (3) values "most likely to accept" and the one value "least likely to accept" on the appropriate side of tne newsprint sheet. Remind participants to keep this hidden.

4. Participants hang this sheet on the wall in such a way the hidden side is against the wall. Facilitator demonstrates. The participants are reminded to have their names visible.

5. Participants return to their seats and are given the second worksheet. "From your knowledge of each person and taking into account his/her culture, choose a value "most likely to be accepted," and a value "least likely to be accepted" by each individual. Facilitator demonstrates on worksheet.

6. Participants are asked to write these values on the appropriate newsprint sheets.

7. One at a time, group members open up his/her newsprint sheets and share with the group. Group members should read aloud the values others have listed. Group member may elaborate on his/her own values, or ask for clarification from the group's choices. Individuals may wish to comment on particular values whichmay/may not be a value in their culture.

8. Processing should include questions about how group members felt about the exercise, choosing values for someone else, etc.

# CULTURAL VALUES WORKSHEET

Instructions: Place a check (✓) in front of those values which correspond to your own, and place an "X" in front of those which you least accept Then go back and rank-order the three values which you hold most strongly, by placing the number 1 beside your pre-eminent value, 2 by the second most strongly held, etc. Rank-order the three which you reject most strongly in a similar way: place 1 beside the value you reject most strongly, etc.

It is valuable to:

_____ Get ahead

_____ Be honest

_____ Respect elders

_____ Work hard

_____ Be clean

_____ Honor one's parents

_____ Be loyal to your country

_____ Be free

_____ Pursue happiness

_____ Accumulate goods and wealth

_____ Become educated

_____ Be religious

_____ Know the right people

_____ Always be doing something

_____ Help your fellow man

_____ Be tolerant

_____ Respect your environment

_____ Win

_____ Look out for yourself

_____ Obey the law

_____ Honor your word, oath, promises, commitment, etc.

_____ Know your heritage

_____ Save time

_____ Find a better way

_____ Adjust to the prevailing social norms

_____ Control your emotions

_____ Confront a problem

_____ Be productive

# CULTURAL VALUES

Privately, review the list of values and based upon your knowledge or each member in your small group (and keeping in mind each person's cultural background) indicate the value each group member is most likely and least likely to accept. Indicate each person's name under the appropriate column. Thus, if there are eight group members, not counting yourself, you should have eight nemes under the "most likely to accept column" and eight names under the "least likely to accept column" corresponding to an appropriate value.

| It Is Valuable To: | Most Likely Accept | Least Likely Accept |
|---|---|---|
| 1. Get ahead | | |
| 2. Be honest | | |
| 3. Respect elders | | |
| 4. Work hard | | |
| 5. Be clean | | |
| 6. Honor one's parents | | |
| 7. Be loyal to your country | | |
| 8. Be free | | |
| 9. Pursue happiness | | |
| 10. Accumulate goods and wealth | | |
| 11. Become educated | | |
| 12. Be religious | | |
| 13. Know the right people | | |
| 14. Always be doing something | | |
| 15. Help your fellow man | | |
| 16. Be tolerant | | |
| 17. Respect your environment | | |
| 18. Win | | |
| 19. Look out for yourself | | |
| 20. Obey the law | | |
| 21. Honor your word, oath, promises, commitment, etc. | | |

| | | |
|---|---|---|
| 22. Know your heritage | ____________ | ____________ |
| 23. Save time | ____________ | ____________ |
| 24. Find a better way | ____________ | ____________ |
| 25. Adjust to the prevailing social norms | ____________ | ____________ |
| 26. Control your emotions | ____________ | ____________ |
| 27. Confront a problem | ____________ | ____________ |

## NEWSPRINT SAMPLE

### Rick

**VALUES I MOST LIKELY ACCEPT**

1.
2.
3.

**VALUES I MOST LIKELY REJECT**

1.
2.
3.

### Rick

| VALUES LIKELY ACCEPTED | VALUES LIKELY REJECTED |
|---|---|
| | |

## PANEL OF STUDENTS
## VALUES/EXPERIENCES

(Large Group)

TIME: 60 minutes

NOTE: On Friday evening the facilitators should identify and meet with 3 international students who would be willing to serve on a panel and share for about 7-10 minutes personal experiences they have had in the United States. These experiences should emphasize any cross-cultural communication experiences resulting from differing value systems. They might be examples of roommate experiences, professor/student relationships, family life patterns, problems with service people (police, taxi drivers, airports, waitresses, etc.) they should be specific (also some that are humorous).

METHOD: As each student on the panel relates his personal experiences to t the group, each group member is instructed to take notes as to the conflicting values expressed within each speaker's experiences. The audience records notes in terms of what the speaker is saying to each of them. Following the panel's talk, the group is encouraged to react on the basis of the varying values between the international and the host country nations. Members may wish to cite other personal experiences of value differences if time permits.

The processing should include observations by the facilitators as to evaluations and interpretations the members make as well as any observations of defensive reactions by participants. The "experiences" should not be attacked or judged but rather what caused them to happen and how could they have been avoided.

# HOW TO FOLLOW INSTRUCTIONS

1. Read this list completely before doing anything.
2. Work as rapidly as you can.
3. Put your name in the upper right hand corner of this paper.
4. Circle the word "name" in sentence three.
5. Underline the words "upper right hand" in sentence three.
6. Now draw a circle around the title of this paper.
7. Sign your name under the title.
8. In sentence five, draw a circle around the word "underline."
9. Write the name of your capital city:____________________________
10. Underline all of sentence seven.
11. Draw an "x" in the lower left hand corner of this paper.
12. Draw a circle around the "x" you just drew.
13. Write the name of your city or town:_____________________________
14. Draw a circle around the words "capital city" in sentence nine.
15. Speak out loud your first name when you get to this point.
16. If you think you have followed instructions to this point, call out loud: "I have."
17. Close your eyes and raise your left hand over your head for a moment.
18. Write the name of your occupation:________________________________
19. Count out loud in your normal speaking voice backwards from ten to one.
20. Now that you have read the instructions carefully, do only what sentences three and twenty-one ask you to do. Ignore all other directions.
21. Please do not give this test away by any comment or explanation. If you have read this far, pretend that you are still writing. Let's see how many persons really follow instructions correctly.

## Case Studies of Intercultural Communication Problems

**Purpose:** To allow participants the opportunity to analyze in a small group actual student problems in intercultural communication.

**Time:** Two hours.

**Method:** The participants are divided into four groups, each group composed of American and international students. Each group is given a separate typewritten case study and asked to review the case, to analyze what the problem is and why it occurred. Each group is to select a recorder to report to the large group the analysis of the case. The small group will have 15 minutes to discuss their particular case.

The groups are reassembled and a copy of all four case studies are distributed. Then the group recorders share with the larger group the results of the discussion. Other intra-group members may wish to elaborate or make further comments after the recorder. Then other participants may discuss their analysis and perhaps their experiences with similar intercultural communication problems.

The facilitator should limit each case discussion to 20 minutes to insure that all groups will have time to report.

NOTE: Groups can be formed by counting off by fours. However, facilitators should make certain that groups are multicultural.

### CASE STUDY #1

Your group's task is to analyze this case study and identify what you consider to be the problem and the factors which brought about the problem. Select a recorder to take notes for the group.

Hamid, from Iran, had studied at State University for 8 years and had developed a very close relationship with the Foreign Student Advisor during his Bachelor and Master degree programs. The Foreign Student Advisor left State University when Hamid began his Ph.D. program. However, the new Foreign Student Advisor, Mr. Smith, became friends with Hamid but their relationship was not as close as with the previous Foreign Student Advisor.

In the closing year of his Ph.D. work, Hamid asked Mr. Smith if he would do a favor by helping to get his brother admitted quickly to the University; otherwise he would be ordered into military service. Mr. Smith agreed to check with the admissions office to review the status of the application. He learned that the application was submitted 3 days earlier and that the supporting educational documents were not properly certified. The "proper procedures" would probably take a month. Mr. Smith also learned that the applicant was not the brother of Hamid, but a close family friend. Hamid had promised the boy's father he would help get him admitted; and when Mr. Smith told him the proper procedures would have to be followed, Hamid said, "Since I have been a student here, I never asked for a favor. This is the only favor I have asked and you won't help." Hamid then left the Foreign Student Advisor's office.

## CASE STUDY #2

Your group's task is to analyze this case study and identify what you consider to be the problem and the factors which brought about the problem. Select a recorder to take notes for the group.

Greg, an American student, was the roommate of a student from Algeria, Kamel. They lived together for a year and just prior to Gregg's graduation, Kamel borrowed Greg's 10-speed bicycle and wrecked it, causing $50 worth of damage. Kamel told Greg he'd pay for it whenever he had the money. After several weeks passed, Greg still had not received the money, so he went to see one of the Personnel Deans. Dean Jones referred Greg to the Foreign Student Advisor and they discussed the situation. Greg also complained to the Foreign Student Advisor that Kamel and his friends always used his records, and they often scratched the albums and seldom returned them to their proper place.

The Foreign Student Advisor agreed to talk to Kamel about the bicycle repayments and they met several days later. Kamel said that Greg and he got along fine, but he (Greg) was really picky and worried about money. Kamel commented that Greg often used Kamel's stereo system without asking but that he didn't mind because they were friends. Kamel reluctantly accepted his financial responsibility to pay for the bicycle damage and told the Foreign Student Advisor he would pay Greg. About a month later the Foreign Student Advisor received a letter from Greg, who had graduated and was living 1,000 miles from campus, asking to help get the $50 because Kamel had never paid him.

## CASE STUDY #3

Your group's task is to analyze this case study and identify what you consider to be the problem and the factors which brought about the problem. Select a recorder to take notes for the group.

Tim, an American student, struck up a conversation one day with Ahmed, a foreign student in his class from the Middle East. They had lunch together and talked about their studies. and certain professors, the differences between American football and Middle Eastern football (soccer) and girls. Tim enjoyed it, especially in finding common interests with a foreign student, and when they parted he suggested that they have lunch together again sometime. The next day he saw Ahmed on campus and waved and said hello to him. After class the following day, Ahmed came up and invided Tim to have lunch with him. Tim, feeling that he just wanted to be alone, declined (though when he was in the cafeteria a friend came over and sat down with him).

Tim talked with Ahmed a few minutes at another class meeting and said hello to him on campus a few times, but then found that Ahmed avoided looking at him and hurried away after class before Tim had a chance to approach him. After that semester, they saw each other only rarely and on those occasions, even when their eyes met, Ahmed seemed not to know Tim. Tim responded in kind, but never could figure out what had happened.

About six months later, just before the end of the year, Tim was talking with Jane, who worked in the foreign student advisor's office, and mentioned that he'd had a class with Ahmed and found him rather strange. "Oh," Jane said, "so you're the Tim whom Ahmed always cites as an example of how unfriendly Americans are."

## CASE STUDY #4

Your group's task is to analyze this case study and identify what you consider to be the problem and the factors which brought about the problem. Select a recorder to take notes for the group.

Lu Chen Chang applied for a scholarship to assist her with her educational expenses. In an interview with the scholarship committee she explained that her father had recently suffered a stroke and was no longer able to assist her financially. Since her grades were good, the interviewing committee sought primarily to determine the extent of her financial need. Lu Chen indicated to the committee that she had taken a part-time job, but was unwilling to say anything about the job. When questioned about her part-time work she answered only, "I'd rather not say."

Afterwards, during the committee review of her application, several members remarked that it was strange that Lu Chen refused to discuss her part-time job. One member remarked that perhaps she was afraid to disclose her wage earnings because they might disqualify her for the scholarship. Another member hinted that she might be involved in some illegal or immoral activity.

A short time later it was learned that Lu Chen was working as a counter girl at a local McDonalds restaurant.

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## INTERNATIONAL FORUM

International Forum is an exercise for the total group. Up to one-half of the participants will function as national representatives with the other half serving as process observers. The number of national representatives will vary depending upon the number of countries actually represented within the constituency of the participating group.

The format is an international forum. Representatives of various countries have been called together to discuss an issue of international importance and to serve as a resource group to a parent organization such as a world council. The actual issue to be discussed should be decided by the facilitators on the day before this exercise is done. The nature of the issue should, in part, reflect both the constituency of the group and what current events suggest to be a good topic. The topic, however, should be one which will not produce a high level of internal agitation among the participants.

Students who actually serve as representatives of various countries in the forum should not be nationals of that country. Rather, the person who is observing them should be from that particular country. The idea is to conduct a 45-minute discussion on the topic with the participants attempting to present, without any research or outside assistance, what they believe to be the position that country thev are representing would take on the issue. Each of the participants will be encouraged to participate in the discussion as much as possible in order to give the observer ample opportunity to understand the points he or she is making.

Following the 45-minute discussion, the participant meets with his process observer(s). The observers are to give feedback to the participants on how well they represented the national interest of the country. This dyadic discussion should last approximately 15 minutes. Follow this by dividing the total group in half, keeping observer/participant partners together, and asking them to discuss what they learned from the exercise.

It is important that the facilitator emphasize that the purpose of the exercise is not really to solve the problem stated, but to understand the communication process involved. Participants can be asked to reflect upon previous workshop experiences about values, communication, cultural understanding, and how well these factors were incorporated or ignored in a "real world" political discussion.

NOTE: You might wish to ask someone to play devil's advocate so that the group discusses the issues fully and does not move too hastily into voting.

## International Forum Resolution

Be it resolved that:

An indefinite ban be imposed on expenditures for interplanetary exploration and travel, and these funds are to be used to research the maximum utilization of the seas as a food resource, thereby providing a means for all people of the world to be adequately fed at acceptable nutritional levels.

## Ground Rules

1. Accept or reject the resolution by majority vote.
2. No alternate resolution may be proposed until voting is completed on the present resolution.
3. No vote may take place until the participants have closed debating.

# CULTURAL SEMINARS

The purpose of this exercise is to give participants the opportunity to learn from the many talented persons in the workshop.

Two 45-minute seminars will be held, 9:00 a.m. to 9:45 a.m. and 10:00 a.m. to 10:45 a.m. Any participant is free to "teach" a seminar about any subject. For example, cultural customs, folklore, educational systems, religion, card games, children's games, musical instruments, or government. The emphasis should be upon sharing information about a particular culture that would help increase knowledge about and understanding of it.

Following Saturday's dinner, before the participants leave the dining areas, the facilitators will explain the goal and metholology of the cultural seminar and provide sign-up sheets for "teachers and pupils." Anyone may teach a seminar, and if one participant is interested, the course will be offered. Teachers will predetermine the course's location and post it on the sign-up sheet. Participants must sign up for a course or teach a course each seminar period.

It will be helpful to review the list of expectations the group brainstormed in the opening session as possibilities for courses that will fulfill another's hopes for the weekend.

Sample of Seminar Courses Offered

1. Political ideologies of the United States and other countries
2. Geographical descriptions of Oman
3. Language arts
4. Music - how to play the Aud
5. How to marry a foreign student and keep your sense of humor
6. Cultural trends in Nigeria
7. How to survive in the U.S.A.
8. Fencing: Basic skills
9. Italian street life
10. Geography and educational systems of Jamaica
11. Let's go on a date Mid-Eastern style
12. Ikeban - Japanese flower arrangement
13. Comparison of university educational systems

## NATURE AND CULTURE SHARING

In the small groups, the facilitators are to explain to the participants that they are to embark upon an experience which will enable them to share with other members of the group something about themselves and the culture which they represent. Taking advantage of the beautiful woods surrounding the campsite, the participants are asked to leave their group and spend the next half-hour in the woods without talking to anyone. The objective is to find some object of nature with which they can personally identify and which has significance within their culture. It is important to inform them before they leave that later they will be asked to talk with the group about the object and its significance to them and to the culture which they represent. For example, an American might select a flower which personally represents a fresh life and, in addition, within this culture is used as a symbol of peace.

Before leaving for the woods, the participants are asked to reconvene at the regular meeting site in exactly 1/2 hour. When all participants have returned to the site, they are encouraged to volunteer, whenever they feel comfortable, to discuss their selected objects. Questions may be encouraged if explanations are unclear. Facilitators are encouraged to be active participants in this exercise. The facilitator may wish to volunteer to lead off. Time estimated for this exercise is one hour, though it may take longer.

NOTE: It may be helpful to remind the group that the item being brought back to the group is a symbolic gift that each person can give to the group.

* * *

If the weather prevents going outdoors, the exercise can be adapted to indoor use. Ask participants to go to their rooms, suitcases, pockets, etc., and share something with the group that they brought to the workshop that is meaningful to them, a reflection of a cultural value, and a symbolic gift to the group.

## PERSONAL LETTERS

(Group of 8)

You are asked to write a letter "to your group" telling of your experiences this weekend and what you have gotten out of it (i.e. insights, understanding and appreciation of other cultures, new friendships, etc.) The facilitator also participates in the letter-writing. The letter should not be addressed to any member of the group since each member will receive a copy of it after you've returned to campus in the next few weeks. Each member of your group will receive one letter a week from a group member for a period of seven weeks.

Please sign your name to your letter and give it to one of the facilitators.

Each group member would then be asked to address seven envelopes (or enough for each group member). The envelopes would be addressed to themselves to save on clerical time at the office. International Student Services Office would then make copies of the students' letters and each week mail out the letters.

## EVALUATION

### The Miami Model

We feel the overall design of the workshop is conceptually sound. The variety, depth and flow of the structured exercises were well received by the participants. We observed a high degree of group identity early in the weekend, due in part to the nature of the physical setting of the workshop but also as a reflection of the self-disclosure exercises, an open climate, and a mixture of dyadic, small group and full group activities.

A few minor revisions in the facilitators' guidelines have already been incorporated in this design. It should be emphasized that the guidelines for each exercise reflected our particular group and facilitator needs and should not be seen as rigid requirements. Future trainers interested in testing the Miami model ought to be prepared to adapt the program as needed.

### The Multi-Institutional Approach

NAFSA's interest in funding this project was mainly due to the multi-institutional approach for the workshop. It should be pointed out that an informal and formal structure already existed among the foreign student advisors and other NAFSAns working at institutions of higher education in the South Florida area. This structure greatly enhanced the planning and coordination of the program. Yet it is precisely in this area of planning and coordination where our multi-institutional project experienced the greatest difficulty.

Taking a leaf from the workshop's exercise on one-way/two-way communication, we have learned that when a number of institutions are involved in the planning of a project, a great deal of communication and coordination time is needed. Although the project was administered by the University of Miami's International Student Advisor, various controls were sacrificed for collaboration purposes. The number of participant cancellations was unanticipated and attempts to fill last minute vacancies failed. Perhaps institutional quotas should be assigned and each Foreign Student Advisor should be prepared with several alternates in the event of cancellations.

Not all Dade County institutions were represented among the participants. Staff changes at several campuses which were stronly committed in the early planning stages affected program implementation. The level of commitment to the program and ability to promote it was also affected by conflicting examination days, vacation schedules, and workloads.

In Volume I of Readings in Intercultural Communication, David Hoopes emphasized the need for trained group facilitators to conduct intercultural workshops. Our experience substantiates this belief and, in addition, it is recommended that future facilitators for the Miami model actually participate in a workshop prior to serving as trainers.

We believe the Miami design model can be readily adapted to another community setting but, before an inter-institutional program is implemented, efforts should be made to establish an effective communications network among the staff at the various colleges and universities.

The nature of the exercises are such that the group dynamics could apply to any multicultural group. As with any training group, the facilitators need to consider the needs and levels of interest and commitment of group members and make adjustments in timing and content accordingly.

The evaluations by participants are essentially subjective and the quantification does not reflect the emotional impact of the workshop as it was personally expressed to the facilitators. A review of the personal letters written to other group members (the closing exercise) also provided positive feedback to us as to the effectiveness of the program in accomplishing its objectives.

# FOREIGN STUDENTS AS EDUCATIORS

# FOREIGN STUDENTS AS EDUCATORS IN THE VIA PROGRAM AT STANFORD UNIVERSITY

Clifford H. Clarke

## INTRODUCTION

This program was designed to encourage communication between American and foreign students at Stanford University. It was an experimental program designed in collaboration with Stanford's Volunteers in Asia program (VIA). About 40 foreign students from Asia and another 40 American students were directly involved in the planning and implementing of this project.

The program focussed on the development of intercultural communication skills and a deeper understanding between American and Asian students on campus. It was also aimed at expanding the education process beyond the classroom, and at becoming a model for informal international cross-cultural learning. It developed as an integrated complement to the traditional VIA classroom training program which prepares Stanford students to work in nine-month internships, usually teaching English in Asian countries.

While hundreds of American students go abroad annually on Stanford programs and foreign students account for 11% of Stanford's 12,000 student population, there has been little interaction between the two groups. The program was designed to provide an opportunity to expand that interaction and to offer the Americans the chance to experience a taste of "cultural immersion" in anticipation of living abroad.

## ORGANIZATION

The program was coordinated by four staff members of the VIA office and the Project Director from the Bechtel International Center. Eight Asian students served as project assistants and group facilitators. A number of American VIA returnees provided advisory services helping to assure continuity and to maintain a realistic focus.

General planning meetings were held weekly and smaller planning groups met almost daily. Evaluation consisted of (1) one-to-one interviews, (2) a classroom discussion of three hours' length, and (3) a review of personal journals which were kept by all participants.

## PROJECT DESCRIPTION

The program had four parts:

1. Cultural Immersion Component

   Here it was assumed that the students needed practical experience as well as more formal academic exposure to the nature of different cultural systems. This experience was accomplished for some through weekend homestays with foreign students, who, by showing American students their family customs, acted as "hosts" and "educators" within their own home environments. In a number of cases lasting friendships also developed. Other transcultural exercises included excursions into the community in pairs, role-playing, language teachers and learners, and case studies aimed at illuminating the American students' personal responses to different cultural values, norms and stereotypes.

The principal aims accomplished through this component of the progam were: (1) helping American students develop an awareness of themselves in relation to the cultural values, communication styles and behavioral norms which they were to experience, (2) helping foreign students meet Americans genuinely interested in them and their countries, (3) helping both to learn through interaction the cultural values, communication styles and behavioral norms of the other's culture. In this way, both the foreign student and the American student alternated in the roles of "host" and "eduator."

## 2. Language Self-Study Component

This aspect of the program was designed to familiarize American students with independent study skills useful in language learning and with potential difficulties associated with learning and using a foreign language. Foreign students helped plan and implement these activities drawing on their own experiences in learning English..

Skills which were acquired from this part of the training program included: (1) an understanding of the cultural context of the language and communication style, i.e., expectations about foreigners using the local languages, some potential conflict situations resulting from the roles of teacher and student, resources available for language study in the field, and the roles of various national and local languages within the country, (2) methods and techniques for the practice of grammatical patterns with people who speak the language but who have never taught it, and (3) development of an overall independent language study program based on the language proficiency of the foreign student and resources available for independent study in the host culture. Foreign students assisted in this component of the training program through discussion, demonstration and practice sessions on a weekly basis throughout the Spring quarter.

## 3. Cultural Description Component

Here, the aim was to develop the empathy necessary to understand another culture in its own terms and to develop communication skills vital to adjustment. It was also intended, through this component, that communication and interaction among American and foreign students on campus would be enriched.

Foreign students participated with American students as each other's cultural informant on a one-to-one basis in weekly transcultural perception exercises. In these sessions, the students learned ethnographic skills of objectively describing behavior and communication styles through techniques of interviewing representatives of host cultures. They shared their interpretations of these descriptions from each cultural perspective and then evaluated the significance of each. The interpretations and evaluations brought to light the impact of each other's personal styles of behavior and communication in their interaction.

4. Intensive Interaction Training Component

The objectives of this component were two-fold and each took place on a weekend away from the campus. The first weekend was an orientation session for the VIA participants and returnees which took place before the grant for this program was approved and therefore only included a small number of foreign student volunteers (6). The second weekend was an intensive interaction workshop for the three VIA small groups (9-10 persons each) involved in this component throughout the quarter. The Interaction Workshop was an attempt to expose all members to the unique experience in which intimate, systematic and, to a certain degree, quite structured approaches to learning from each culture are shared. Accordingly, volunteer Asian students from those countries to which American students were bound were asked to participate in the event. The groups worked together for 15-18 hours and met three times a month prior to the overnight stay at the camp.

In addition to these innovative components of the Bechtel International Center's program, the more traditional VIA training course included the following five opportunities.

1. Country Study Groups

Different elements or components of the course were individualized for the specific culture in which the student expected to work or live. This was accomplished during "country study" groups which met regularly to consider the history as well as the political, economic, and social systems of the students' propsective host countries. Asian students, members of the faculty and other resource people from the community were invited to participate in the meetings, and students played an active part in planning and conducting the sessions.

2. Practice Teaching

Arrangements were made with ESL teachers in local adult schools for the students to observe regular classes and to assist the teachers in conducting them. Also, twice a week, students also tutored those with special needs and/or presented lesson segments to the class under the teachers' guidance. Most of the students had already had instruction in teaching English as a Second Language in Stanford's Linguistics Department program.

3. Returnee Pairings

Additional resources on Asia included the many students at Stanford and in the area who had had extended experience living and working in Asia. Each student had a chance to become personally acquainted with one of the returnees through pairing.

4. Multi-Media Event

This event allowed for country groups to meet with foreign students in a more social and relaxed atmosphere. American students were exposed to oriental music, movies, slides, national dress and food. Foreign students were asked to prepare favorite foods and to explain national customs to the Americans.

5. Journal

Students were also required to keep a notebook in which they recorded observations, notes and ideas for future study or application.

## EVALUATION

The VIA program proved especially effective in combining and integrating in-class and out-of-class components.

It was evident that both the American and the foreign students benefited from the interaction workshop, with the newly-arrived foreign students particularly enjoying their roles as first-hand cultural informants, and both groups acting as equal participants in group activities. Some Asians, on the other hand, felt that they were being "used" by the VIA. Instead of seeking ways in which the workshop could be mutually valuable, some American students monopolized conversations with their inquiries to the extent that the Asians felt they had no role but to answer questions. The difficulties of learning how to go about asking people questions in a relationship of mutual benefit (especially when the parties are racially, culturally, religiously and socially different) were brought to light.

Participants especially enjoyed the Multi-Media event, particularly when country-goups reconvened at the end of the evening after their general exposure to Asian food, costumes and movies.

The Cultural Description component demonstrated the great differences which would be encountered in trying to interact in the Asian environment. A simple question could easily become the cause of animosity in Asia due to the American student's ignorance of cultural behavior. The cross-cultural awareness gained from this part of the training would help the American students accomplish what they had set out to do in Asia, forming friendships rather than enemies in the course of their stay.

# TAKING INTERCULTURAL COMMUNICATION INTO THE CLASSROOM

Gary Althen

The traditional Intercultural Communication Workshop (ICW) has a number of limitations. It requires a large block of time from its participants; it tends to attract students who are already fairly interested in and committed to learning about intercultural communication; only a small number of people can take part; the experience it provides sometimes seems "artificial," in the sense of being isolated from other aspects of the participants' academic and personal lives.

Consideration of these limitations gives rise to thoughts about alternative ways of involving foreign students and American students in each others' educations. One obvious alternative is a regular course in intercultural communication. This has been done at many institutions, presumably where faculty have been sufficiently interested to develop one.

While a number of faculty at the University of Iowa were at least mildly interested in the topic, none had gone so far as to propose a course in it. It was in this context that the Office of International Education and Services (OIES) became involved in the development of units on intercultural communication which could be incorporated into courses whose main focus was something different. These units, which are described in this article, were sufficiently successful to stimulate the initiation of semester-long courses.

The involvement of the OIES in the development of the units came about somewhat haphazardly. Two people who had been OIES student employees later became graduate teaching assistants in academic departments. Along with several fellow graduate assistants, they were looking about for something unusual and stimulating to do in their classes. They were interested in foreign students, and they knew that one of the foreign student advisors in OIES had experience teaching about intercultural communication. So they went back to their old office and together with OIES staff devised two course units in intercultural communication. OIES personnel were particularly responsive because the units offered the prospect of incorporating foreign students into the educational activities of American students--American students who probably would not otherwise interact with students from abroad. The units were to be presented in classrooms, not in isolated retreat settings. The material would be related to the main concerns of the courses of which they were to be a part.

The units were developed for two kinds of classes. One was a freshman rhetoric course focusing on the development of oral and written communication skills. It was felt that the study of intercultural communication would serve to highlight some of the issues with which the course was concerned--clarity of thought and expression, self-awareness as communicators, "targeting" of communication, and so on.

The other was an advanced course in social work where the instructors felt that the study of intercultural communication would contribute directly to the development of skills the students would need as social workers.

The involvement of foreign students in these units was achieved in two ways. First, foreign students came to the classes and participated in the exercises and discussions. Most of the foreign students were assigned to attend by their instructors in EFL (English as a foreign language) conversation courses; others were invited from elsewhere.

Secondly, the major assignment given to the American students during the unit was to approach and interview foreign students outside of the classes. This assignment is described in more detail below.

The units in the rhetoric classes lasted two weeks, during which time the classes met for a total of eight hours. This seemed to be too short a time. The social work unit, improved on the basis of the rhetoric experience, was two hours longer (and was divided into two parts by a week's vacation, during which time the students could do their interviewing). Because it represented a more successful design, the social work unit will serve as our model here.

We began with a two-hour session* in which the students played "Bafa-Bafa," a simulation game involving interaction between two simulated cultures. In the discussion following the game, participants explored their reactions to and feelings about the other culture.

The next session, after some further discussion of Bafa-Bafa, was essentially an introductory one. The foreign students who were joining the class for the duration of the unit were introduced; there was a discussion of the students' and the teachers' expectations; and the outline of the unit that had been given to each student was reviewed.

At this time also the American students were given their major assignment, to interview at least three foreign students on a subject chosen from a list of possible topics that had been provided.** They were asked to write a report of at least two pages concerning what they had learned from the interview.

The next two sessions were devoted to the presentation of several theoretical concepts, including "the source of meaning," "stereotypes" and "a model of the interpersonal/intercultural communication process."

To demonstrate that the meanings of symbols lie in people's minds, rather than in the symbols themselves, and that the meanings people assign to symbols (including words) cannot safely be assumed to be shared with others, the "symbol exercise" was used.*** In this exercise, participants write the idea or thought that first enters their minds when they see several symbols--such as two straight lines intercepting each other and a six-sided star--which are written on the blackboard. Subsequent discussion demonstrates the variety of perceptions people have of quite common symbols.

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*A session-by-session outline of the unit is appended to this article.

**That list is appended to this article.

***Readings in Intercultural Communication, Volume I, "The Intercultural Communication Workshop," Intercultural Communications Network, Pittsburgh, Pa. p. 108.

To bring out points about the idea of stereotypes, the students were divided into small groups, with the foreign and the American students in separate groups. Each group was told to develop a unanimously agreed-upon list of five adjectives which they thought described members of the other group. That is, the Americans had to produce a list of five adjectives completing the sentence, "Foreign students are.. " The foreign students worked with the incomplete sentence, "American students are..."

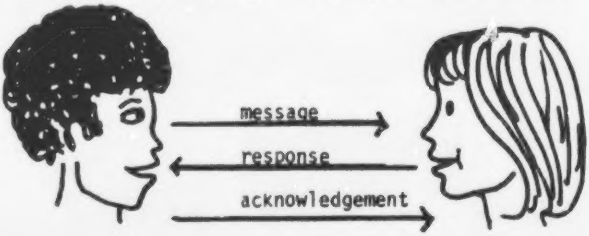
The groups' lists were put on the blackboard where they could be seen and discussed. During this and all subsequent class discussions the teacher (who is the author of this report) tried to force the students to pay attention to their behavior as communicators. When one student had spoken, another would be asked to paraphrase what the first one had just said. Or one of the foreign students would be asked if he or she understood what had just been said.

At this point, communication among the students tended to break down. They simply were not conveying their ideas to each other. The American students talked too fast for the foreign students and they used too much slang. The American students in addition found that they weren't even conveying their ideas very effectively to each other because they didn't listen to each other.

With attention thus focused on some of the elements of interpersonal/intercultural communication, the class was presented with a model of the communication process. This particular model, which draws on a number of sources, is summarized in Figure 1. While the diagram by itself cannot convey all it is intended to summarize, it does convey a general idea of the concepts that were brought to the students' attention during the third session of the unit.

Most of the fourth and fifth sessions were spent in small groups, where students had the opportunity to practice their communication skills while discussing topics related to the unit. Each group contained both foreign and American students. A leader was assigned and told that he or she was responsible for making sure that everyone participated in the discussion and that everyone understood everything that was said. A monitor was assigned and told that at the end of the meeting he or she would be responsible for reporting to the entire class on questions such as: Did everyone talk? Were there language problems? Did everyone in the group understand everything (or nearly everything) that was said? If not, why not? What communication problems did you see (e.g., people not paying attention, people trying to prove that they were right rather than trying to understand each other, people evaluating other people and their comments)? What communication skills did you see in operation (e.g., listening, empathizing, giving feedback, clarifying assumptions)?

FIGURE 1: A DIAGRAM OF THE COMMUNICATIONS PROCESS



DEFINITION: Communication is an exchange of information and ideas, with the goals of understanding. Understanding means conveying the information or ideas as accurately as possible, so they are duplicated or at least replicated in the head of the other person.

## BARRIERS TO INTERPERSONAL-INTERCULTURAL COMMUNICATION

--Differences in language and non-verbal communication habits

--Not paying attention because of:
  --stereotypes about the other person
  --physical preoccupations: hunger, thirst, discomfort, tiredness, etc.
  --mental preoccupations: personal or family problems, incomplete tasks needing attention, job situation, desire to make a particular contribution to the discussion, etc.
  --psychological preoccupations: need to control a situation, shyness, need to appear competent or intelligent, need to have the approval of others, etc.
  --anxiety in presence of an unknown person, particularly a foreigner

--Models in our heads:
  --personal values and assumptions: how people should dress, what topics are appropriate for discussion, how people should smell, what the proper basis for marriage is, etc., etc.
  --social-cultural assumptions and values: how individuals should treat each other, how important it is to accomplish certain goals, one's relationship to the future, etc., etc.

--Tendency to evaluate

--Differences in patterns of thought

## SKILLS NEEDED FOR EFFECTIVE INTERPERSONAL-INTERCULTURAL COMMUNICATION

(These skills require self-awareness)

--Pay attention: listen and empathize
--Suspend your models
--Give and request feedback
--Make your assumptions explicit (i.e., make it clear "where you are coming from")

The subject matter of the small group discussions in the fifth session was the experience the American students had had in interviewing foreign students outside of class. The discussion group leaders were given a list of questions they could use, including: Who did you talk to? How did you locate the people you talked to? What preoccupations did you have as you approached your interviewees and began your interviews? Were you aware of particular difficulties in communicating with your interviewees (e.g., language problems, the influence of stereotypes, inability to pay attention due to preoccupations of some kind, the presence of anxiety, a tendency to evaluate the interviewee)? Did you have to make any adjustments in your normal behavior in order to assure that your interviewees understood you and you understood them?

The subject matter of the small group discussions in the sixth session was the students' written responses, prepared during the first ten minutes of the meeting, to a series of incomplete sentences. The incomplete sentences included:

-When I learned that I had to interview some people from other cultures, I felt...
-I think it is easiest to communicate with people who are...
-I've become more conscious of my stereotypes about...
-As a result of talking with some people from other cultures, I've realized that I'm...

These small group discussions in the fourth, fifth and sixth sessions were intended to build on each other and on the theoretical materials presented at the outset of the unit. During the final ten minutes of each of the sessions, the leaders and the monitors from the various groups gave reports to the entire class on what had transpired in their groups. Again, the instructor tried to assure that everyone in the room understood everything that was said.

The final session focused on the matter of value judgments. The students were read a "parable" concerning a young girl who, seeing no alternative to doing so, submits herself to the amorous attentions of an amoral boatsman who is the only one who can get her across the river to her fiancee.* The students assembled in small groups to share their ideas about which of the parable's characters was the most worthy. A brief and inevitably inconclusive discussion, class members assembled for what could probably be best described as a sermon concerning the insidious effects of value judgments on interpersonal/intercultural communication.

What was the outcome of all this? Four indices are available: (1) the students' classroom behavior; (2) the students' written assignments; (3) the students' written evaluations of the unit; and (4) some miscellaneous things that happened after the units were over.

1. At the beginning of the unit, as has been mentioned, the students' communicative behavior in the classes was generally ineffective. By the end of it there had been obvious improvement. The American

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*The Parable is appended to this article.

students spoke more slowly and virtually stopped using slang (a remarkable achievement for a group of American undergraduates!). The classroom was quiet as students tried to hear each other's words (either because they really wanted to hear, or they feared they would suddenly be called upon to paraphrase). Students sought and offered clarification of their ideas. American students who were usually shy and reluctant to talk in class seemed to blossom in this quieter environment. They spoke up far more than they normally did, and they seemed more adept at talking with the foreign students. In short, there was a noticeable change in the atmosphere of the classroom as students paid attention to communicating.

2. Although they had been assigned to write papers "of at least two pages," the social work students generally wrote much longer reports. From reading them it was clear that most of the students had really "gotten into" their interviews. Many had spent hours with their interviewees, covering not just their chosen topics but others as well, and then reporting on them at length.

It should be made clear here that not all students wrote papers that reflected enthusiasm. Some papers were nondescript, and some students, especially in the rhetoric classes, did not do their assignments at all. There were cases in which the American students were so fearful of the idea of approaching a stranger that they refused to take the risk. Even for those who carried out the assignment, approaching a foreign student on campus to initiate an interview was apparently the most difficult aspect of the unit.

3. The students' written evaluations of the unit were offered in the form of responses to incomplete sentences. A few responses were negative; most reflected some real insight into self and/or problems in intercultural communication; many were very positive evaluations of the experience. Here are a few examples:

I learned that:
- customs in other countries can be very different from mine and that no one custom is more correct than another
- we all have prejudices and misconceptions
- it was a lot easier than I thought to communicate with foreign students
- we should not judge people when we don't know them
- people are so different yet so alike at the same time
- I need to broaden my vocabulary; I use too much slang
- communication is harder to achieve than I thought.

The most difficult thing about all this has been:
- language barriers
- the conscious efforts made to communicate
- overcoming stereotypes about foreign students
- getting up the courage to ask a stranger to talk
- seeing how forceful and pushy I can be
- accepting that there are many things about myself which I have to change
- nothing. It was all easy and fun... very enjoyable.

The foreign students, in their written evaluations and during subsequent meetings of their English conversation classes, were exuberant about the opportunity the unit gave them to meet, talk with, learn from and enlighten some American students.

4. A number of things happened after these units that probably would not have happened without them. Many rhetoric students, in their rhetoric and other classes, wrote papers and gave speeches that followed up on their new-found understanding of foreign students and their new-found interest in other cultures. The Rhetoric Department approved the idea of having two semester-long courses focused on intercultural issues during the subsequent academic year. In addition, the Department, in conjunction with OIES, applied for and was awarded a $25,000 grant from the U.S. Office of Education with the following aims: (1) the development of the semester-long courses, (2) the improvement of the unit on intercultural communication, (3) the development of "topical units" on international or intercultural issues, and (4) the training of teachers to do this work. The School of Social Work will also have a semester-long class in intercultural communication during the coming academic year, and the three-week unit will be repeated for other social work classes.

On a more personal note, one of the rhetoric teaching assistants who was involved in the presentation of the unit has followed up on a relationship that developed with an Iranian woman in her class. She has met a number of other Iranians, is trying to find a good way to learn Farsi, and is saving money for a trip to Iran next summer.

In conclusion, it seems safe to say that these classroom units on intercultural communication were successful undertakings. Not only did they stimulate learning on the part of most of the students (foreign and American) but they also gave rise to other forms of involvement in intercultural educational activity. The extent of their "ripple effect" was in fact far greater than anticipated.

The specific requisites for successful implementation of these units became in the end quite clear and very specific. They included (1) *an adequate amount of time*--at least ten classroom hours (more would be better); (2) *flexibility*, making it possible to adjust the topic and activity of each session to the outcome of previous sessions; (3) an ability to *use both large and small group discussions* to bring out major points; and (4) *a well-conceived intellectual framework* for the entire undertaking.

Thus the brief classroom unit on intercultural communication emerged as a viable alternative for teaching about the subject. But the ICW remains an attractive format. Many students expressed their frustration over the limited time the unit gave them to pursue topics and relationships that began to develop in the classes. Isolated from "reality" though it may be, the ICW format still has much to offer.

# OUTLINE OF
# INTERCULTURAL COMMUNICATION
# FOR SOCIAL WORK PRACTICE I

Social workers' clients do not usually have the same cultural background as social workers. The social workers and the clients may be from the same country, but they are likely to have significantly different attitudes and values. Those attitudes and values are products of their respective cultural backgrounds. People can grow up in the same country and have very different attitudes and values, that is, different cultural backgrounds.

Of course, social workers need to be able to communicate with their clients. That is, they need to be able to understand their clients as well as possible, and to make themselves understood by their clients. The purpose of the two-week unit on intercultural communications is to gain understanding of the many factors which hinder communication between people whose cultural backgrounds are different, and to improve on people's abilities to understand and make themselves understood in intercultural situations.

To give members of the class actual experience in communicating with members of other cultures, several foreign students and other foreign personnel will join the class. In addition, members of the class will be assigned to interview three foreign students outside of class in order to ascertain their opinions on certain subjects. It is very important to do this assignment; you may want to begin on it as soon as you have read through the following outline of the unit.

FEBRUARY 25

Activity: Bafa-Bafa. Bafa-Bafa is a "simulation game" wherein participants are divided into two "cultures" whose rules and procedures they learn and employ. Representatives of the two cultures, called "Alpha" and "Beta," visit each other to have an experience in "intercultural communication."

FEBRUARY 27

Activities: 1) Discuss the experience of Bafa-Bafa. 2) Meet the foreign personnel who will be participating in the unit on intercultural communications. 3) Hear an introduction to the remainder of the unit. 4) Ask questions.

Assignment: Interview at least three foreign students on a topic taken from the list of possible topics that accompanies this outline. Write a report of at least two pages on what you learned from the foreign students you talked to. Note how these interviews differed from those assigned in the previous week. This written report is due on March 15.

MARCH 3

Activity: Exercises to help learn two basic concepts, the source of meaning and stereotypes.

Assignment: List five stereotypes you hold about any of the following groups: American Blacks; Chicanos; Social Work faculty; Orientals; or members of the opposite sex. The purpose of this assignment is to help you become aware of some of your own stereotypes. The assignment is due on March 5.

MARCH 5

Activity: Class members report to each other on the experience of interviewing the foreign students. While some members report about their interviews, others will be observing the communications process that is taking place. Those observers will then report on the communications process they saw.

MARCH 17

Activity: Class members will discuss the values that they and their interviewees brought to the interviewing situation. Important questions: What were the interviewee's opinions based on? What were your opinions based on? Who is right?

MARCH 19

Activity: Consideration of the impact of value judgments on the communication process. Summary, conclusions, implications and evaluation.

## POSSIBLE TOPICS FOR INTERVIEWS WITH FOREIGN STUDENTS

characteristics of the ideal husband

characteristics of the ideal wife

the role of women in politics, business and social services in your country

similarities in women's roles--in U.S. and in your country

male-female relationships among college-age people

freedom and individualism: is there too much in the U.S.?

changes in your lifestyle since coming to the U.S.

reactions to American students

the use of drugs

U.S. values or practices you would like to take back to your country

traditions-customs concerning courtship and marriage

would you marry an American? why or why not?

what Americans need to learn

divorce

child-rearing practices and ideas, in U.S. and in your country

role of the elderly

role and status of "helping professions"

## THE PARABLE

### An Introduction to Cultural Values*

Introduction:

This is a useful exercise for

1. helping participants get acquainted with each other
2. demonstrating, through the discoveries they will make themselves, how their decisions are determined by cultural values
3. acquainting participants with specific cultural differences and similarities among other members of the group
4. stimulating awareness of the problems in transmitting one's own ideas and listening to others

This sort of novel beginning also tends to provide a congenial atmosphere which often leads to some laughter, and informal conversation, as well as cultural understanding. Participants are likely to pursue their conversations after the session.

Facilities Needed:

1. chalkboard and chalk
2. paper and pencils
3. comfortable seating arrangements, in which chairs can be moved into small groups
4. the size of the group is unimportant--from 10 to as many as 100 people

Time Required: About 25 minutes for the exercise itself.

Procedure:

The leader tells a simple yet somewhat ambiguous parable, in this case one involving 5 characters. He may draw stick figures on the board as "illustrations" of the story. The behavior of each of the characters is intended to suggest a number of different values. After the parable each participant is asked to select, in rank order, the characters whose behavior he most approves of; then the large group is divided into groups of four or five to discuss individual choices. An open discussion follows, in which participants are asked to share on a voluntary basis what they have learned during the small group sessions.

Steps to Follow:

1. The leader tells the following parable to the group, illustrating with rough drawings if he chooses:

"Rosemary is a girl of about 21 years of age. For several months she has been engaged to a young man named--let's call him Geoffrey. The problem she faces is that between her and her betrothed there lies a river. No ordinary river mind you, but a deep, wide river infested with hungry crocodiles.

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*This technique is the contribution of Sidney Simon, Professor of Education at the University of Massachusetts.

"Rosemary ponders how she can cross the river. She thinks of a man she knows, who has a boat. We'll call him Sinbad. So she approaches Sinbad, asking him to take her across. He replies, 'Yes, I'll take you across if you'll spend the night with me.' Shocked at this offer, she turns to another acquaintance, a certain Frederick, and tells him her story. Frederick responds by saying, 'Yes, Rosemary, I understand your problem--but--it's your problem, not mine.' Rosemary decides to return to Sinbad, spends the night with him, and in the morning he takes her across the river.

"Her reunion with Geoffrey is warm. But on the evening before they are to be married, Rosemary feels compelled to tell Geoffrey how she succeeded in getting across the river. Geoffrey responds by saying, 'I wouldn't marry you if you were the last woman on earth.'

"Finally, at her wits' end, Rosemary turns to our last character, Dennis. Dennis listens to her story and says, 'Well, Rosemary, I don't love you... but I will mary you.' And that's all we know of the story."

2. The leader now asks each participant to write down on a piece of paper, in rank order, the characters whose behavior he most approves, plus a sentence or two explaining his first choice.

3. Next, participants are split into groups of four or five and asked to share--each with the others in his group--the choices he made. Not more than 10 - 15 minutes should be allowed for this discussion; its main purpose is to raise the issues, not to exhaust them.

4. He asks, "Would anyone care to volunteer anything you learned as a result of the discussion you have just had--anything at all?" He should allow a short discussion to follow and call for a few other volunteers to share what they have learned.

5. He may then ask the group, "Can anyone point to some place, some source within your own past where you learned the values that caused you to take the position that you did?" Participants will probably have some difficulty with this question; no matter. It is intended to be a difficult question.

6. Next the leader says, "Now I would like you to ask yourselves --I don't want an answer to this one, just want you to consider--how many of you feel you could faithfully re-state, to the satisfaction of someone else in your small group, the point of view, the value being expressed by that person? Again, I don't want you to answer, just think about the question."

7. The leader may then summarize the sessions briefly, making the following points:

a. Values come out of one's cultural background. They are difficult to track down to a particular source and are often part of a person's unconscious behavior.

b. Within any particular culture, a person's values are usually very logical. They make sense in that culture.
c. For these reasons people should be very cautious about making moral judgement about other people's values.
d. If one really wants to understand someone else, one has to listen extremely well and really try to "get inside" the other person. This is the reason for the question, "How accurately do you think you could re-state someone else's opinion?" Those of you who would have to answer "not very" have some work to do.
e. What are some other areas in life where people's values differ?
f. Now that you are acquainted with some people from other cultures, you may want to investigate, directly with them, some of the values and beliefs which they prize the most.

8. If the participants keep a journal (which can be a useful aide to learning), they should be asked to record what they have learned during the session.

9. The leader should conclude the session almost as if it were the beginning, rather than the end, of a learning experience. One way to do this is simply to say that this is the end of the formal session and then join one of the small groups for conversation, rather than leave the room.

Reference:

Simon, Sidney. Workshop in Value Clarification (mimeo) Amherst: University of Massachusetts, Winter, 1970.

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# HOW TO INTERVIEW FOREIGN STUDENTS*

Josef A. Mestenhauser

The material which follows is taken from a manual entitled Learning with Foreign Students by Josef Mestenhauser. In this volume, Dr. Mestenhauser describes a variety of ways in which foreign students on American campuses may contribute to the learning of Americans. The potential for this kind of cross-cultural learning has been underrealized throughout the history of cultural and educational exchange. While many have commented on this fact only a few have taken steps to do anything about it. Dr. Mestenhauser is one of those few.

The book outlines and provides designs for drawing on foreign students as resources (1) in formal courses, (2) in informal workshops and (3) in a number of extra-classroom educational activities. Dr. Mestenhauser puts particular stress on the potential value to American undergraduates of interviews with foreign students, though he recognizes that there are pitfalls as well. Here we include short segments of his book in which he suggests guidelines for Americans who interview foreign students.

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*University of Minnesota, 1976. Reproduced with permission of the University.

# HOW TO INTERVIEW FOREIGN STUDENTS

The learning process outlined here resembles the field work of anthropologists, without the need to learn a foreign language. The learning is broader than in anthropology because students will be relating their experiences to other disciplines. Interviewing foreign students provides an opportunity for experiential learning and is an attempt to expose students to other countries and cultures.

## Problems Related to Establishing Rapport and Dealing with Ethical Issues

One of the reasons commonly given by American students for not becoming better acquainted with foreign students is a mutual hesitation to approach each other. Suth hesitation, often the result of fear or apprehension, is part of cultural learning. It suggests varying degrees of "culture shock" and the problems we face upon encountering something different or strange. While it is true that American students who approach foreign students with elaborate interview schedules might elicit reactions of surprise, wonderment, distrust and outright suspicion, the learning that results has so many advantages that it is worth exploring seriously and cautiously.

American students will quickly learn how to ask questions, what subjects may be more sensitive than others, how to gain the trust and confidence of foreign students and how to react to their own feelings of confusion or disorientation if they occur. More important, they will learn how to evaluate and interpret such information, how to classify it in their own minds and how to integrate it with previous learning about other cultures. Hopefully, they will recognize that one of the primary sources of anxiety in encountering differences is the fact that such differences expose their own cultural shell, their own cultural sterotypes and biases. Such self-discovery often produces more insecurity and anxiety. It can be expected that the American students doing the interviewing and the foreign students being interviewed will both experience anxieties about each other.

There is a form of conflict, implicit in this proposal, which ethically-concerned American students should recognize and which sensitive foreign students very often realize. While the American is attempting to create maximum trust and gain the confidence of a foreign student, he or she is attempting to ask questions about matters which many cultures carefully guard from public exposure. This factor is present when dealing with culturally meaningful data, but especially when dealing with political attitudes or values which may be of primary concern for students majoring in international relations or political science. While this program may be too sensitive for some foreign students and controversial among the educators, it does reflect conditions of real life. Establishing rapport and trust, in spite of differences and fears, is a genuine need facing individuals, organizations and governments.

How to Handle Anxieties:

First, remember that anxieties, ranging from discomfort to "culture shock" are common. The fault does not lie with a particular individual, whether American or foreign. Consequently, students should not feel guilty about doing something wrong, or dislike the other person for creating uncomfortable feelings. Both are common reactions in cross-cultural contacts. These anxieties are usually short-lived and soon disappear as the participants gain confidence in themselves and in each other.

Second, students should verbalize such anxieties and share them with each other and with foreign students. It is more than likely that foreign students will understand these feelings.

Third, students should understand their own motivations for participation in the program and should have the ability to discuss them with foreign students prior to the actual interviews. They should give foreign students the opportunity to ask further questions, to seek clarifications or to explain any areas of "privacy" on which they do not wish to be questioned. Foreign students may have questions about how these interviews will be used, especially if American students approach them with a notebook and a pencil or a tape-recorder. Most foreign students who will agree to participate in the interview procedure are not likely to object to a record of the interview if they understand the basic objectives of the program and are assured of the confidentiality of the data.

Fourth, students should be prepared to change their thinking from time to time if they are to understand foreign students on their own terms. If this creates additional anxieties, American students who have already had interpersonal experiences with foreign students can assist others by "role playing" various situations which produce anxiety. Similarly, foreign students studying social and behavioral sciences could be asked to become "cultural middle men." They should be asked to cooperate with this program by providing orientation for participants, by identifying helpful foreign students, and by providing on-going opportunities for assessing the process of interviews. The concept of "cultural middle men" is more than a functional and behavioral variable. It is a concept which can be extremely useful in theory and research on cross-cultural communications, international relations and even in domestic race and ethnic relations.

How to Ask Questions:

While many suggestions contained here will be regarded as "common sense" points, they are worth repeating in an outline form. Additional ideas will come from persons in the social and behavioral sciences, from other students, American and foreign, and from actual experiences.

1. Be as objective as possible and check constantly your cultural bias and perspectives.

2. Place yourself into the thinking patterns of the other persons and observe not only what they say but how they reason, relate and interpret facts. Use analogies or analysis.

3. Learn what is important to them, and what degree of importance they attach to things in comparison with your ratings.

4. Identify not only facts and descriptions, but try to hang them to a relevant, theoretical framework. This may require advanced or subsequent readings and briefings.

5. In addition to a description, ask for an analysis of similarities and differences. Observe carefully what variables are being compared by foreign students with what other variables.

6. Do not challenge the foreign student's "correctness of thinking" or the conclusions being reached; instead, ask more questions on how they perceive these relationships. Encounters at an early stage of a relationship usually do not produce learning, but may be active barriers to such learning. Agree on a future time when you can give your own reactions, and make sure that there is agreement on the principles of how to disagree across cultures.

7. Do not be satisfied with descriptions of unique situations; relate the foreign students' experiences to others in their country orsubculture. Ask problem-oriented questions, seek to learn how different categories of people in the foreign culture handle such problems and how many different ways they use. Observe how many categories come out of these discussions, and how the foreign students have categorized them. Observe how similar or different this may be from the way in which we form categories for analytical purposes, either in our culture (or its subculture) or in the social sciences.

8. When you perceive basic differences, ask foreign students whether they are aware of such differences and how they feel about them. Observe the conclusions and the method of thinking used to reach such conclusions.

9. Ask frequently about values, meanings and purposes involved in culturally meaningful activities, especially in relationship to families, education and social organization.

10. Re-check answers and meanings. Even though most foreign students speak English very well, it may be difficult for them to handle abstract concepts. This may be due to a specific, linguistic barrier or to a basic cultural problem. Frequently restate the answers given. Equally important, make sure that the questions were understood in the first place, and restate them as often as the need arises. Even if you do not get meaningful answers, you may have learned to ask questions.

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# INTERVIEWS WITH FOREIGN STUDENTS ON CROSS-CULTURAL LEARNING

Suggested Checklist:

1. Do foreign students' expectations change during the time prior to their arrival, immediately upon arrival, and after varying periods of stay? How and in what direction? Why?

2. What special problems do the foreign students encounter with respect to relationships at home, in the universities, with professors, with American society in general?

3. Does prior mobility or travel to other countries affect adjustment here? How? Why?

4. How do foreign students determine what was the "right thing to do" in various situations? What happens to their values? Do they get "Americanized"? What happens to home country reinforcements which may be missing here? What do they do to keep them in touch with their home countries, what personal contacts and relationships? How did these "reinforcers" work at home?

5. What do they rely on here? Other foreign students? Which ones? Why? Any Americans? Which? With what results? Get examples of the solutions or reinforcements sought from others.

6. Do the foreign students seek to compare their countries to the U. S.? Why? Do they search primarily for the similarities or differences? What is your perspective? Why the emphasis on similarities? On differences? What are the consequences? What are your reactions to the things which foreign students compare to our society, and the way in which these comparisons are made?

7. How do foreign students explain the similarities or differences? In terms of "cause-and-effect" relationships? How?

8. Or in terms of analogies? What variables were analogous? What did these analogies indicate about their understanding of the U. S.?

9. Could you identify any symbolism implied or expressed in these comparisons?

10. In connection with what subjects are analogies made or cause-effect relationships established?

11. What happens when you ask primarily, questions designed to establish causal relationships? e.g., 'What caused this?' or 'What do you think are the causes of that?'

12. Similarly, what responses do you receive to questions requiring analogies? e.g., 'Why does this remind you of something in your country?' or 'How is this like (or unlike) something in your country?'

13. If you obtain contradictory or confusing responses from several foreign students, how should you react to this? Discount the differences altogether? Accept one explanation over the others? Whick? Why?

14. After any interview, did you feel frustrated about not being able to reach the depth of understanding on some issues you wanted? Or to get objective responses instead of "party line"? Did you feel you could not trust certain information, data or statistics which could not be readily verified here? How did you handle such frustrations?

15. Are you familiar with any theories of cross-cultural adjustment or contact? e.g., the "Third Culture" concept; the "U" Curve theory; the "Cross-section" theory; the "National Esteem" theory; the "Personality" theory; the "Reinforcement" theory? How helpful are these to your understanding of what happens when people of different cultures have to work and get along together?

16. Do you understand how it feels to be a foreign student? How they are understood or misunderstood? How they are treated in this country? By whom? What pressures they are under, from what sources and why?

17. How do they feel about what we say about their countries and how we regard them in the press, in international relations and in books? What isn't said about them that foreign students regard as important?

18. How important is the status of the foreign student in his home country to his adjustment here?

19. What aspects or conditions in this country especially irritate foreign students? How do they handle such irritations and resentments?

20. What do foreign students think would gain the approval or disapproval of different kinds of Americans, e.g., fellow students, teachers, officials, community people, employers? How do they feel about this?

21. Coming back to cultural differences, what are your own reactions to differences? Do these reactions change over time? e.g., from initial confusion to "this is a puzzle" to "how strange these people are" to "this is interesting" to "I see what they mean" to "I think I understand them better now, even if I don't agree"?

22. What do the students learn here; what do they plan to use in their home setting and how? Transfer of knowledge gained in one culture for application to another is in itself a whole area of study in development. Cross-cultural learning is its essential ingredient. Do they plan to "imitate"? Adopt some things and reject others? Which ones? Why? Is it possible to take some things out of their cultural context? What is the "best from the West"?

## INTERVIEWS WITH FOREIGN STUDENTS ON CROSS-CULTURAL COMMUNICATION

Suggested Checklist:

1. Before you interview foreign students you have some feelings, expectations or attitudes. What are they? Record these for your own future reference.

2. Did you receive any orientation or read about foreign students? How do you react to these sources?

3. Did you feel a need to prepare yourself for the experience? How? Why? Was the preparation helpful and useful? Was there anything you should have done differently? From whom did you seek preliminary information? What kind? How much? Why?

4. What feelings did you have about approaching a foreign student for the first time? Curiosity? Anxiety?

5. How did you explain yourself to the first foreign student you interviewed? If you met several foreign students, did you use the same explanation with each one? What other methods could have been used?

6. How did the foreign students react to you? Did you include students who did not know about this program and did not volunteer to participate in it? Did any of them show feelings of suspicion, anxiety or pleasure on being asked to participate? Did you discuss these feelings? How else did you and the foreign students cope with these feelings?

7. Did your conversation flow smoothly? What did you talk about? Did you or the foreign students need to ask clarifying questions frequently? Were there frequent interruptions? Pauses? Did you work hard to keep the conversation going?

8. Was anything said by either yourself or the foreign student which could have been considered personally offensive or insulting? Or was the conversation only pleasant and congenial? Why? What did either indicate? Did you just ask questions, or did you exchange ideas and thoughts?

9. Did the conversation generally conform to your expectations? In what ways was the foreign student similar or different?

10. Before you came to the core point of your conversations, was there a period of exploration or preliminary discussion?

*Unlike the other checklists this one is not designed to help you structure the interviews; rather it is meant to help you look back at it and evaluate its process and content.

11. How was the conversation terminated? What closure did either of you make or seek?

12. Did you hold the conversation in "your place," in the foreign student's "place," or on neutral ground? Did you vary the location? Were there any differences in these situations?

13. Did you seek situations in which there were other foreign students involved besides the one you interviewed? Did you notice whether the foreign student communicated differently with you than with the other foreign students? How differently, and in what ways?

14. Did you notice whether you talked to the foreign students in a different manner than you normally talk to American students? What were these differences? How do you feel about them?

15. Did you observe any non-verbal gestures or expressions the foreign students used? Did you ask about them? Their meanings? Did these bother you or make you feel uneasy?

16. Did you ask the foreign students how they normally communicate with Americans? Is it different from the way they talk to each other? How different?

17. Did you or the foreign students pass judgments or otherwise evaluate the statements of each other? How? How were these value judgments accepted?

18. Did the foreign students say anything critical about aspects of the United States about which you have very strong, positive feelings?

19. Similarly, did you say anything critical about which the foreign student had strong positive feelings? How did you feel about such criticisms?

20. What are the things that would especially offend you if foreign students criticized strongly? What would have likely offended the foreign student in the same way? What effect does the content of the questions, or the method of asking the questions have? Was there any difference between "directive" and "non-directive" questions?

21. Did you notice whether either you or the foreign students frequently misunderstood meanings during your conversation? Did either of you intend to say one thing and find that it was understood differently? Why did this happen? In any special area?

22. Did the foreign students really want to communicate with you? If yes, why do you think they did? Why not? If not, did you still try to carry on the conversation? With what results?

23. Did you or the foreign student notice any evidence of "ethnocentrism" or "stereotypes"? What were they? Did you feel mutually free to discuss them? To analyze them? With what results?

24. If your conversation did not go well, what was the source or cause of such "failure"? How did you feel about this "failure"?

25. In general, did you discover any analytical or theoretical concepts about these experiences in inter-cultural communications?

# LIVING/LEARNING CENTERS

# MULTI-CULTURAL LEARNING:
# THE INTERNATIONAL LIVING-LEARNING CENTER
# AT SYRACUSE UNIVERSITY

Parvez A. Khan and Margaret D. Pusch

The International Living-Learning Center was established at Syracuse University early in 1974 to provide a multicultural living experience and cross-cultural programming for foreign and American nationals. In the original proposal to University officials, it was stated that the Center would be "dedicated to furthering the ideal of universal brotherhood by promoting intercultural understanding and a sense of goodwill without sacrificing cultural identity and pride in cultural heritage." While a commendable goal, the road to its achievement was somewhat rocky, and establishing a residence capable of meeting the basic physical and emotional needs of its occupants often seemed at odds with its realization. Fortunately there were also a number of more realistic objectives included in the proposal:

1. Providing an atmosphere conducive to study so that residents can attain their educational and professional goals.

2. Assisting foreign students in overcoming problems of social, intellectual and cultural adjustment.

3. Providing opportunities for learning about a wide variety of cultures rather than fostering only American-non-American interaction.

4. Providing a setting where residents can establish a community which is supportive of its members and allows for personal expression, security and satisfaction.

5. Permitting development of cultural learning resources that can be shared with the community and campus.

6. Providing opportunities for American students returning from studies abroad to continue their international experiences.

7. Allowing students the privilege of preparing food that meets dietary restrictions and diverse culinary tastes.

The International Student Office, a division of the Office of Student Affairs, is responsible for managing the Center. This includes supervision of the Director/Program Coordinator, and the Resident Coordinator.

The Center fulfills all University residence requirements and enforces regulations common to all housing units. The Center is unique, however, because it has been organized to respond to the special problems that foreign students encounter. Therefore, residents are permitted to move in on arrival instead of "opening day," the building remains open during all holiday and semester breaks, often providing temporary housing for outsiders, and food service is controlled by residents.

When the building, a slightly run-down former sorority house, was acquired, students helped decorate it and the community donated furniture to supplement the essentials provided by the University. As a result, a broad cross-section of community and campus people began to identify with the Center. They continued to participate in Center activities after its formal opening and the cooperative spirit they developed generally transferred to the residents who entered the Center. Throughout the two years of its existence, residents have continued to make minor repairs and even engage in some ambitious building projects rather than demand these services from the University. We would almost favor deliberate budget limitations because the rewards of working together have been so outstanding. Caution against asking too much of volunteers and providing social breaks for them is very important,however.

While personnel employed by the International Student Office are responsible for management, there has been a concerted effort to involve students in the development of the Center's programs and system of operation. Those who have worked with international student groups can appreciate the complexities of decision-making in a multi-cultural group. Occasionally those decisions have been seriously challenged,but, on the whole, this process has provided unusual learning opportunities for both staff and students and insured responsiveness by Center Staff to the expressed desires of the international population on campus.

In areas where conformity to the total institutional system is not essential, the Center is structured so that maximum input by residents can be realized. Three resident committees have been set up to work closely with the Resident Coordinator, Food Steward and, when appropriate, the Program Coordinator. The House Committee is an elected body of five residents charged with representing the residents' interests, assisting in carrying out policy decisions, settling disputes and conducting house meetings once a month. The Food Steward is a resident employed to administer the cooperative cooking program. Food and the activities surrounding its preparation have become pivotal to the organization and functioning of the Center. The job schedule revolves largely around meal preparation and cleanup as does a considerable amount of resident interaction. One week after classes begin, each resident must choose two tasks he will perform during the semester.

The Social Committee, with assistance from both the Resident Coordinator and Program Coordinator, plan and carry out social, recreational and educational activities for the Center. There are innumerable paths to the goal of cross-cultural exchange and, we suspect, all kinds of programs have been tried with varying success by most Centers. The relatively formal speaker, movie, workshop and culture night programs as well as the inevitable parties are part of the total plan for the Center. A "Life Workshop" series was conducted to address topics such as Human Sexuality, House Plant Horticulture, Folk Music and Interaction with University Administrators. Simulation games, such as Bafa Bafa and Star Power, have been conducted, and experts on a variety of subjects have been invited for seminars. About half the programs have been jointly sponsored with other organizations and attendance throughout has ranged from barely adequate to overflow crowds. The simulation games and parties have been especially successful. Efforts to cooperate with academic departments in developing relevant mini-courses have not met with success but are still being considered.

Since this Center has a small population of thirty-six people, there was a conscious decision to extract as much "learning" as possible from the everyday activities of residents. Therefore, residents are encouraged to invite small classes or groups from organizations to which they belong to meet occasionally in the building. For example, one "Group Counseling" course held its final, all night, marathon group session there; a Spanish conversation class and an art course were "regulars" for one semester, and a service fraternity met in the Center. Residents, especially those from other countries, often became involved in these activities after being exposed to them in this manner, and the guests returned frequently to visit. The Center sponsored a very splashy "opening" for its artist in residence in collaboration with his department and family. A number of papers have been written based on experiences in the Center to fulfill course assignments. Staff and residents willingly submit to research projects and interviews for this purpose.

The food co-op and job assignments have become catalysts for exchanging information. When working together, individuals begin to know each other in a rather significant way.

Residents also become quite adept in negotiating expenditures for food and stretching the budget to include weekly excursions into exotic international cuisine when a steady diet of non-American food proves too expensive. People tend to be very sensitive about what they eat and most of the major disputes experienced at the Center have been over food choices, the amount spent on it and how the co-op is managed. They have usually been resolved by involving complaining residents in the job of running the co-op. Complaints tend to die when the problems of maintaining a nutritious and balanced diet while charging reasonable prices is understood. House meetings were exercises in frustration until they were turned into problem-solving sessions with time set aside for voicing compliments as well as complaints.

In all situations, the goal is to encourage interdependence or self reliance, whichever seems most appropriate; recognition of cultural differences and how those differences affect individual responses; and the building of skills to maximize cross-cultural understanding. Conflict is inherent in a multi-cultural living center. Twenty widely divergent cultures are represented and the age of residents generally ranges from freshmen of 18 to graduate students of 30. Attitudes change with maturity so the "generation gap" has been as much a source of conflict as cultural diversity. A facade of harmony may occasionally be achieved, but harmony is an unrealistic and probably less than constructive goal. An attempt to teach skills in resolving contention seems a better approach coupled with generating an acceptance of conflict as a positive learning force.

At the beginning of the second semester following the Center's opening, a workshop was held to consider the problems and rewards of recognizing and communicating across cultural and generational barriers. Drawing on the first semester's experiences, residents discussed general concepts that applied to their living situation with a resource person and explored skills that would contribute to increased understanding and tolerance as they related to each other. Interpersonal problems with obvious cultural dimensions are frequently interpreted as "personality conflicts" or even "defects" and the workshop was an attempt to focus attention on the positive aspects of multicultural living. It was also an attempt to transfer the burden of mediation and nurturing from the staff to the resident group. A considerable amount of staff effort is needed to develop and facilitate an atmosphere in which people learn from daily events and begin to appreciate cultural differences. The workshop was not an instant solution but it did start residents toward assuming more responsibility for this process.

There are pitfalls in this kind of approach. Residents who can not "like" everyone are disappointed, casual questions about friends' activities are sometimes interpreted as prying, while some become so preoccupied with learning about others that their inquiry almost turns into a "cultural third degree." Misunderstandings were dealt with on a case by case basis by the staff but the inordinate amount of time this consumed was a problem. From this, however, emerged a general realization of what the Center was trying to accomplish, an acceptance of its' goals and a system for resolving disputes. Demands on the staff greatly diminished as this occurred.

Resident selection and room assignments are obviously crucial to the realization of the program that has been outlined. Prospective residents are interviewed by the Program and Resident Coordinators and, if possible, invited to visit the Center. Applications are expected to be accompanied by reference letters and a statement explaining why the person wants to live there and what personal contributions can be made to its program.

The general policy has been to admit about two-thirds foreign and one-third American residents to achieve as much of a cultural mix as possible. Interest from Americans has been so high that this percentage has been tipped in their favor at times. It is expected that double and triple rooms will have one American resident although foreign students from different cultures certainly have the option of living together.

Developing a small living center where everyday living experiences are used as a resource for culture-learning and where cross-cultural programming takes place is definitely possible. However, it does not "just happen." Deliberately cultivating an environment where intercultural communication and learning can take place on a personal level of interaction is crucial. At the same time, individual study and physical needs cannot be neglected. During the first six months of this Center's existence, crisis intervention seemed to be the rule. Therefore, it is necessary for staff members to have a high degree of commitment to working patiently through initial problems. This period may be viewed as a time of excitement and creativity, but there is considerable anxiety as well.

The most frequent comments heard about the Center focus on the support people offer each other and the freedom individuals have to be different without fear of criticism. This attitude not only exists between residents but includes non-residents as well. The Center apparently provides a place where cross-cultural friendships form that extend outside the building. One extension of the experience here is that many residents subsequently move into apartments together. Thus it appears that the Center tends to function as a "halfway house" between large residence halls or arrival from abroad and an independent style of apartment living

As an alternative style of college living and as a special opportunity for cross cultural learning, this kind of international living-learning center has considerable potential, particularly if a balance between structured and informal learning possibilities is maintained.

# THE INTERNATIONAL LIVING CENTER AT CORNELL

Jerry Wilcox

For approximately 30 years, until 1949, the Cosmopolitan Club at Cornell operated out of a house near campus that acted as an international residence of sorts. Its history is somewhat vague today but apparently in its latter years the environment in the house deteriorated to the extent that it had to be abandoned, as an idea and as a residence. Old records indicated that,in addition to growing financial difficulties, perhaps another reason for its decline centered around the fact that the house became dominated by a single cultural group for years at a time, only to be supplanted by another group later on. There was no cultural balance maintained among the residents. Thirty years of existence is an admirable accomplishment, but we feel Cornell's relatively young International Living Center will surpass it. Below are some of the factors which make it so well-liked by its residents and which enable it to foster substantive intercultural experiences.

The International Living Center was established in a new group of dormitories in 1970. It houses 144 international students, both men and women, in an atmosphere quite different from that of an ordinary dormitory. The experiences of daily involvement with other cultures contribute to this atmosphere, making the ILC a "living/learning center." More than forty countries are represented by both graduate and undergraduate students. While 40 percent of the residents are from the United States, many of them have lived in other countries or plan to in the near future. Some are first or second generation Americans with fluency in languages other than English. The residents are carefully selected by a Residents Committee elected by their ILC peers.

The programs in the International Living Center are handled solely by volunteer student committees and coordinated by the full-time Resident Director. The budget for the support of these activities comes from a University-wide student activity fee, from small grants from the Department of Housing, and from entrance fees charged at center programs.

For students who wish to have cross-cultural experiences, the ILC offers the environment, the support, and the opportunities that are necessary. Through formal and informal social contacts, people of various cultures live, work, and have fun together. Students are selected on the basis of their interest in culture-sharing. Many students use the vehicles of slide-shows, dance lessons, dinners and craft demonstrations to pursue this interest. Others use seminars, or small, formal or informal discussion groups to exchange views. The approach and the intensity of the interaction depend on the students' own interest and degree of desire to be involved in these cross-cultural activities. It is in this manner that the ILC serves as a living/learning environment for its residents.

The success of this center has been in allowing the residents to determine the direction of its programs. This may lead to formal attempts at cross-cultural encounters and/or to the use of social events as a vehicle for common learning and culture-sharing. Whatever alternatives are chosen, the important aspects in contributing to the growth of the ILC is that it is built upon resident involvement and interest.

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This crucial ingredient, the residents, is the life force of the center. The resident selection process is very important, for the make-up of the building determines its degree of success. Not only should a wide geographic and cultural mixture be sought, but also the ratio of foreign students to Americans and graduate students to undergraduates should be taken into consideration as important contributing factors to the success of the ILC. It is also important to look for prior cross-cultural experience and adaptability in applicants. Without enthusiastic and interested participants, no international residence will be successful.

# SUCCESSES AND FAILURES OF AN INTERNATIONAL RESIDENTIAL COLLEGE

Ralph Morrison

An international residential college (IRC) on any campus can serve as an ongoing, multi-cultural program if administered with patient and attentive care. On the other hand, it can evolve into a single nationality ghetto if administered with indifference.

In the fall of 1970 at the State University of New York at Stony Brook, we established an International Residential College. It was then, as it is now, composed of 268 students evenly divided between men, women, graduate, undergraduate, foreign and U.S. students. Our successes and our failures have been many. I will outline them here in summary form. There will be overlap and some advice.

## SUCCESSES

1. We still exist. Although we have experienced several different Program Coordinators, (some live in and some live out), the success of the College is at least partially dependent on the enthusiasm, experience, energy and interest of that part-time, half-salaried person. Always have the residents participate fully in the selection of a Program Coordinator, because the college, in my opinion, will not exist without a Program Coordinator. The main reason is the transient nature of the residents.

2. Programs -- the ones that work. We never know what will work until we try it, and there is seldom a majority opinion as to what to try next. Every program we do attempt supposedly has something "international" inherent, but that is often difficult to define except for the various nationalities that participate. International Weekends (or Weeks) work; international film series work (but don't try to include "lectures" with the films; "discussions" are sometimes okay); international dinners work; dances usually work; ice cream socials and beer blasts sometimes work; intercultural communications workshops work depending on the skill of the facilitator trainers and the interest of the facilitators (don't try it during orientation programs); and like it or not, programs that recognize individual nationalities, with selected invited guests, almost always work.

3. Try to develop a permanent International Coffee House or the like in the IRC, and keep it open late at night. The major problems are always profit or non-profit status, paid or unpaid management, and adequate volunteer assistants. The Coffee House can and usually does become a multinational gathering place.

4. If possible, create a separate location or room for nationality groups which desire a spot place of their own. Often different groups have great interest in establishing their own libraries in such an area.

5. If the budget permits, have a full-time, live-in Residential Advisor who has had intercultural group training, some background in psychology, and at least one year's experience living in a different culture. The functions of such an Advisor are much different than that of the Program Coordinator, and always involve adjustment or psychological counseling. The Foreign Student Advisor and the Residential Advisor will and do cooperate to the fullest extent.

## FAILURES

1. Governance. We have tried every means possible to govern the IRC and we now have three very different constitutions. Each year the student leaders change and with them the structure changes. The Program Coordinator and the Residential Advisor can be immensely helpful in maintaining continuity, but it never seems to be satisfactory. The range of governing structures has run from an ad-hoc voluntary committee, to formally elected hall representatives, to attempt to have each nationality group represented (usually 35), to totalitarianism, to chaos. We still do not have an answer, but the process is forever exciting.

2. Selection of student Residential Assistants. Each year, eight students are selected as Residential Assistants. The reward is a free room. Should they be selected on the basis of nationality, minority status, ability, time there, grades, financial need, or what? Should they be selected by the R.A.'s from last year, by the Residential Advisor/Foreign Student Advisor/Quad Manager/Program Coordinator/an ad-hoc student committee, or a combination of all? We have found, somewhat to our surprise, that an ad-hoc immediately dissolvable selection committee works the best. Happily, after the selection, the job description is followed closely; and we have had good success with the selectees. If not, we are not certain how they would be fired anyway. At any rate, it is safe to say that intercultural communication techniques are put to the test in each of these first two examples of problems. There is considerable anger apparent in those who have not been selected, and often accusations of racism.

3. It is most difficult to pair roommates on the basis of foreign-U.S., or other combinations; but it is worth the effort. It is also difficult to keep "nationality halls" from forming. We are not sure at this point whether "nationality halls" are beneficial or detrimental since a real identity or security need is met. But how does one deal with the self-imposed isolation of one nationality group which prefers its own cooking and language? How does one view informal swapping of roommates? Countless time has been spent on these subjects, and each year we come to different conclusions.

4. Selection of residents for the IRC. The questions are the same as above for the selection of R.A.'s but simplified because you know you want certain divisions. You need half men and half women for instance, and you would not have an IRC if it was not at least half foreign. But who selects, and what are the criteria? For any reader interested, we can supply several different versions of possible selection committees. During one or two "off" years, we actually had to advertise for residents, since there was a misunderstanding on campus amongst all, that the whole concept was alien and that we had created a self-perpetuating foreign ghetto. Re-education was necessary.

5. Finally, we failed to maintain the proper momentum when the first group of energetic and interested students left after three or four years. We learned to train new leaders, or better yet, to let new residents know what to expect; but the few of us left felt like we were back at the beginning for at least one transitional semester.

Living in an international residental college with a mixture of people such as described above is intercultural communication, and it is all well worth it. Hopefully, when these students leave the University and go wherever they go, they will be more tolerant of others and of themselves; and they will know that it is possible to live with people entirely different from themselves.

# IN THE COMMUNITY

# JOB INTERVIEWEES:
# THE UNIVERSITY OF MASSACHUSETTS PROJECT

**Amy Lezberg**

*This is the second part of a project undertaken by Ms. Lezberg and Ms. Hilferty in Boston, Massachusetts. The first part consisted of Ms. Hilferty's description of the project to heighten the cross-cultural awareness of job interviewers at Harvard University. This article describes a course conducted as part of an ESL program designed to prepare advanced ESL students for job interviews, stressing the behavioral and nonverbal communication aspects of the interaction.*

*As was the case with Ms. Hilferty's program, this design with adaptations may be used to prepare non-Americans for other cross-cultural encounters.*

*Ms. Hilferty's article is included on page 58 of this volume.*

The cross-cultural interview project for advanced students of English as a Second Language at the University of Massachusetts at Boston formed an integral part of a semester course which had two aims: (1) the improvement of students' reading and writing skills, and (2) an increase of students' understanding of their own and American culture and society. Handouts and exercises described in this paper were supplemented by selections from four major texts: Dennis Baumwoll and Robert Saitz, Advanced Reading and Writing for Students of English as a Second Language, Edward Hall, The Silent Language and The Hidden Dimension, and Phillip Slater, The Pursuit of Loneliness.

The information in the reading materials was not presented as authoritarian prescription; similarly, the paralinguistic, kinesic, and other nonverbal elements of American English described in the handouts were presented less as models for student behavior than as representative actions which might be encountered, with suggestions for the possible interpretations of such actions. The materials were offered to students sufficiently advanced in their familiarity with English as to have reasonable chances for success in a job in an American company.

Both the course itself and the semi-independent modules by which it progressed had a particular structure. Overall, students (1) read about and discussed American and other societies; (2) observed and participated in American institutional behavior in controlled situations; and (3) prepared for, participated in, and reported upon, a simulated cross-cultural job interview. Within each module, students were (1) presented with a generalization about American society which they were asked to validate based on past experience; (2) engaged in an in-class exercise designed to show the application and implications of that generalization; (3) involved through observation and experiential exercises in specific manifestations of that behavior in the surrounding community; and (4) expected to reflect upon their observations. In addition to the announced goals of the course, it was hoped that students would gain understanding of previously baffling actions while gaining insights into the ways in which their own behavior might have been misinterpreted by members of other cultures.

## NonVerbal English: An Introduction

At the initial meeting of the class, the instructor's invitation to comment upon noticeable aspects of American culture elicited predictable, and mainly derogatory, remarks about packaged white bread, MacDonald's hamburgers, and dirty public transportation. Despite the superficiality of many of the early comments, the class was soon engaged in a discussion of the values implied by the existence of such phenomena. Quite soon, the discussion focused on the degree and manner in which students' comments were controlled by the norms of their own cultures. The instructor then suggested, in order to demonstrate to the students the ways in which cultural expectations are normative, a brief exercise in which students would, without consulting each other, quickly write down their answers to a series of questions she read to them. The sharing of answers which immediately followed this exercise clarified, more effectively than any lecture could have, the ways in which different interpretations of the simplest words or instructions could lead to misunderstandings and distress. This exercise, prepatory to the module on nonverbal English, is called "How Long is a While?"

(1) I run into you after class today and you say you would like to see me. I reply that I will be in my office in a little while. How soon do you expect me? How long will you wait before becoming annoyed?
(2) I ask you to come to my office after class and you say you will be there in a while. When do you come? How long can you postpone coming without feeling you owe me an explanation or apology?
(3) Your car has to be fixed. The mechanic says he won't be able to get to it for a while. When do you expect your car to be ready?
(4) You are invited to a party next Saturday night at "around 8:30." What time do you plan to arrive? How late can you arrive without owing the hostess an apology or explanation? When is it too late to arrive?
(5) You are invited to dinner next Saturday at 7:00. What time do you plan to arrive? How late can you come without explanation or apology?
(6) Do you always sit in the same seat in this class? Why?
(7) Do you always sit in the same seats in all your classes? Are they in approximately the same parts of the rooms in each instance? Why or why not?

Having discovered, as a result of their own and others' answers, the great cultural differences in the handling of time, students were prepared to accept the generalizations in the next handout, called "NonVerbal English":

> We all know that people look different when they are speaking different languages; there are, for example, more than twelve ways of saying "no" in Italian which depend, for their total meaning, on hand signals; in the same fashion, there are many ways of using the eyebrows for communication in Hindi, to fhe frequent confusion of western visitors to India.

Perhaps, indeed, there are more misunderstandings caused by the inability to interpret body language than by any other cause: a verbal error is often noticed and commented upon, leading to immediate correction and clarification, while nonverbal behavior is seldom commented upon, often noticed only subliminally, and may become a cause of frequent and ongoing misunderstanding. For example, an Anglo teacher, accusing or suspecting a Puerto Rican girl of misbehavior, may interpret her downcast eyes and lowered head as signs of guilt and a refusal to honestly look the teacher in the eye, rather than recognizing such actions as the proper manifestations, for such a girl, of respect and obedience.

Other signals, often more subtle, can similarly lead to cross-cultural misunderstandings. In this series of exercises (based upon the work of Edward Hall, Abne Eisenberg, Albert Schefflen, Joseph DeVito, Ray Birdwhistell, Maude Poiret, and others) you will be introduced to some commonplaces of American behavior, asked to observe and perhaps break some of the rules associated with that behavior, and given the chance to investigate the nonverbal behavior of your own culture.

### Proxemics: The Use of Space

Americans generally are comfortable discussing the following topics in the tone and at the distance named:

| | |
|---|---|
| (1) Very close (3-6") | soft whisper; top secret |
| (2) Close (8-12") | audible whisper; very confidential |
| (3) Near (12-20") | indoors--soft voice; outdoors--full voice; confidential |
| (4) Neutral (20-36") | soft voice, low volume; personal subject matter |
| (5) Neutral (4½-5') | full voice; information on non-personal matters |
| (6) Public distance (5 1/2-8') | full voice, slightly loud; public information |
| (7) Across the room (8-20') | loud voice; addressing a group |
| (8) Outer limits (20-24' indoors; 100' outdoors) | greetings and departures |

Students were encouraged to test the validity of these generalizations by thinking of illustrative examples of American behavior. At the University of Massachusetts, a high-rise urban school, it was easy to find such situations. It proved equally easy to point out the results of conflict between the two columns, as in elevator behavior where limitations of space impose interpersonal distances suited only to fairly intimate discussion, while the presence of others, or threat of their intrusion, inhibits such conversation. This in part accounts for typical American elevator behavior--the silent, forward-or upward-staring, muscles-tensed-against-involuntary-contact rider with whom we are all familiar. In addition to recalling the distances deemed appropriate between people in various situations, students were encouraged to recall the angles at which Americans tended to place themselves in relation to others; they noted that Americans seemed most comfortable at a forty-five degree angle, and would frequently adjust furniture to facilitate such positioning. The instructor also talked about eye contact, informing students that for most Americans, the amount of eye contact deemed appropriate is in inverse proportion to the proximity of the two parties to a conversation.

A final exercise, designed to bring to students' awareness the pattern of some of their own behavior, concluded the in-class element of this module. In this exercise students were each handed the following worksheet, which they filled out without consulting other members of the class. Again, the discussion which followed focused on the reasons for the choices made.

> Warm-up: In a bus station waiting room there are four benches. Two are occupied by more than one person (one, by two friends talking; the other, by a mother with a preschool child). On the third, a person sits in the middle of the bench; on the fourth, a person sits at one end of the bench. Where would you, entering tired, sit? Why? Would the gender of the people involved influence you? Why?
>
> Exercise: At the UMB cafeteria there is only one unoccupied table. You enter with a friend. Mark with an x the seat you would each occupy while engaged in the activities described:
>
> (1) You are chatting for a few minutes before your next class.
>
> (2) You are working together on a chemistry problem for a class which you will both be going to in ten minutes.
>
> (3) You have a half-hour free to study before you each go off to different exams.
>
> (4) You have a half-hour left in which you both must complete applications for the same work-study job, which only one of you can get.

## The College and the Community: Some Observations

Having spent several class-hours on the preceding material, students were then sent out into the college community in groups of three to make the following observations: (1) the reaction of others to the breaking of any behavioral rules mentioned; (2) the ways in which authority figures (instructors, administrators) make manifest their authority; (3) the popularity or lack thereof of various lounges and other public spaces on campus, with speculations as to the reason thereof; (4) the arrangement of faculty offices and other places where conferences are held; (5) the way in which couples (of various genders) seat themselves in the cafeteria, and the implications of their choices.

After the ESL students had observed and discussed on-campus behavior, it was time for them to move out into the community to observe not only the behavior of random individuals but, more important, to begin to make contact with people holding jobs similar to, or in institutions similar to, those which seem desirable to the students. The class was therefore divided into groups of three or four (fewer might cause student anxiety; more might appear threatening to the interviewee), formed according to the interests of group members (as, for example, in hospitals, government service, private enterprise, law offices, etc.) The purpose of the following exercise is (1) to provide some insights into the workings of selected American institutions; (2) to provide specific job-oriented information to the students; (3) to introduce students to the ways in which interviews are arranged and structured; and (4) to provide students with the sense of control which arises from being interviewer rather than applicant, part of the controlling group rather than an individual unsupported by visible compatriots.

Students, having determined within the separate groups the main questions to be asked of their subjects, were given a guideline sheet which included the following questions:

(1) How and when did you make the appointment? If turned down initially, what did you do? Why?
(2) How did you open the conversation? How did you move from one point to another during the conversation?
(3) Where and with whom did you go? What did the trip cost in time and money?
(4) What did the person interviewed look like? Was the person pleased or annoyed at being interviewed? How do you know (consider various clues to his attitude such as his use of time, space, comments, etc.)?
(5) What was said during the interview? Was it helpful and informative? If not, why not? What seems to be the person's relation to his/her job/institution? Why do you think that? Do all members of the group agree in that judgment?
(6) Are you still interested in exploring such an institution for your own career? Why or why not?

### The Job Interview: Preparation and Simulation

Throughout the semester, students had been compiling information about American society in general, American nonverbal behavior in interpersonal relationships, and American institutions. At each stage, they had been encouraged to compare and contrast these manifestations of American culture with the corresponding aspects of their own. Now it was time to prepare them specifically for a cross-cultural job interview in which the various insights gained throughout the semester could be synthesized and applied to the greatest possible advantage. The first task was to help them clarify and articulate their professional goals. To do this, a values clarification activity was presented which would elicit and encourage the kinds of considerations appropriate to a job interview. Although directed originally to more general goals, the questions suggested by Robert Hawley (in *Value Exploration Through Role Playing*; *Practical Strategies for Use in the Classroom*) enabled students to prepare statements about their career goals and to consider alternate courses of action, such as might be discussed during an interview:

(1) Identifying preferences: What do I really like? What do I want? What can make me happy?
(2) Identifying influences: What influences led me to these preferences? How much is my choice influenced by parents, peers, the media? How freely have I chosen?
(3) Identifying alternatives: What are the possible

alternatives to this course of action? Have I given sufficient attention to these alternatives?

(4) Identifying consequences: What are the possible and probable consequences of each alternative? Am I willing to risk the consequences? Are they socially beneficial or harmful?

(5) Action: Am I able to act on the choices I made? How do my actions reflect my choice?

(6) Patterning: Do my actions reflect a continuing commitment to that choice? How can I change the pattern of my life so that this choice is continually reflected in my actions?

Having completed this exercise, students were helped in preparing formal resumes and cover letters, using standard forms. They were then presented with the following general in-class discussion question:

> Background: You have identified a firm where you would like to work, have submitted a formal resume, and been granted an appointment for an interview.
>
> Problem: It is generally agreed that interviewers feel most comfortable with people who most resemble themselves; by hiring such people, they are affirming their own worth. For example, a few years ago it was discovered that obese women had more difficulty gaining admission to the select women's colleges than slender women. Investigation revealed that the factors in this inequity involved the fact that such women did not fit the image which the admissions counselors had of graduates of these schools and that, furthermore, very few of the interviewers were themselves obese. You cannot change your weight for the interview, but you can present a certain image, which may be different from that you daily present on campus. Take a brief inventory of the way you currently look--hair, clothes, posture--and the way in which you present yourself--tone of voice, rapidity of speech, etc. Some of these aspects of your public image are voluntary and reflect the way you generally want to be perceived. But what if your chances of getting the job you want will be enhanced by making certain changes?
>
> Exercise: Form groups of three and discuss the ways in which each member of the group thinks he/she ought to present him/her self to an American interviewer. Then discuss your feelings about changing any aspect of your image (clothing, etc.) and decide what you should (and would, if they are different) do under these circumstances.

As the final exercise of the course, students were then divided into groups of three and given the following instructions: A major educational institution needs to hire a bicultural counselor for its students. Decide among yourselves what level institution (elementary, secondary, college, board of education), what cultural group is involved, and what the duties will be. Then, with one of you acting as the interviewer, one as the applicant, and the third as an observer, prepare for and then conduct a job interview using both verbal and nonverbal clues to success that have been discussed throughout the semester. The observer should, in addition to any particular comments he wants to make, respond to the interview by marking the attached sheet:

Role Playing--Observer Sheet
(adopted from R. Hawley, op. cit.)

(1) Characterize the opening exchange (cheerful, genial, guarded, etc.)
(2) How well did the participants listen to each other? Try to give an example of good or poor listening.
(3) Characterize the participants' nonverbal behavior toward each other.
(4) Did you hear any hidden messages? If so, note them.
(5) Were there any turning points in the discussion? If so, where?
(6) Characterize the behavior of the participants toward each other along the following continuum. Mark the initials of each role player at the appropriate place on each continuum.

| | |
|---|---|
| Attempting to control others | Willing to cooperate |
| Showing lack of concern for others feelings | Showing concern for others--empathizing |
| Showing superiority toward the other | Showing equality toward the other |
| Closed to ideas of the other | Open to ideas |

## Conclusions

In their discussion and reflections upon these last exercises, students showed significant gains both in their awareness of the behavioral patterns of their own and American society and in their ability to develop strategies for minimizing the problems caused by such patterns. It seems clear that even those students who do not yet perceive themselves as potential job applicants can benefit by the increased understanding of and control over their environment provided by the information and insights imparted through the activities described in this paper. Thus, the usefulness of the exercises presented both at the University of Massachusetts and at Harvard would seem to transcend the particular situations for which they were designed.

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# THE CULTURAL CONNECTION: FOREIGN STUDENTS IN THE SCHOOLS

Margaret D. Pusch

## Introduction

"The Cultural Connection" program was designed to provide an opportunity for elementary school pupils to learn about other cultures through interaction with "people" from those cultures rather than by learning "facts" about particular countries. The program was initiated at the suggestion of foreign students who felt that occasional visits to schools to speak about their cultures was very limited and that more learning would occur if a continuing relationship between themselves and young students could be fostered.

Foreign students, the Program Coordinator of the International Student Office and a Social Work intern from Syracuse University worked with pupils, staff and teachers at Charles Andrews Elementary School, whose students come from various ethnic, racial and economic backgrounds. A similar program was started in Arizona involving foreign students, staff and community volunteers at Arizona State University, and personnel and pupils at the Salt River Indian Reservation School in Phoenix.[1] Both programs had similar goals for the elementary school children: exposure to new cultural heritage. Foreign student participants were afforded oppotunities for teaching others about their cultures, learning about the different sub-cultures represented in the schools, and participating in an American public educational system as volunteers. The programs differ in that one school was representative of the diversity in American society while the other focused on the culture of Native Americans.

Meeting with the children over an extended period of time was an important element in these programs because it created the possibility for permanent conceptual change based on relationships rather than presentations of information. In Syracuse, there was an additional goal for the children in the multi-ethnic, multi-racial and multi-cultural school. By involving them in the relatively objective process of exploring ways in which universal human needs are met differently by peoples of other cultures, it was hoped that the children's appreciation for their own cultural diversity would be heightened and their ability to communicate effectively with each other increased.

The two programs were not identical in their organization. This paper outlines the Syracuse program. Occasional references to dissimilarities in program design will be made to indicate how similar objectives can be accomplished through different methods.

## Orientation

Two groups of twenty foreign students were invited to meet with the Program Coordinator, school Principal and an instructional specialist to discuss the program and its goals, the educational philosophy of the school and the children's cultural backgrounds. These informal meetings were designed to encourage comparisons of educational systems throughout

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1. Cross Cultural Classroom; Program Director: Zelda Faigen, World Affairs Council of Phoenix.

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the world by sharing personal elementary school experiences. This provided an opportunity for the participants to get acquainted. Subsequently, small groups of foreign students visited several classrooms to meet with the teachers and children. Each foreign student was then interviewed by the Program Coordinator and the social work intern about their interest in continuing in the program, the grade level with which they were most comfortable and their academic commitments.[2]

While there was an effort to obtain a broad representation from the foreign cultures available in the student population, invitations to join the program had been extended randomly and special skills were not sought. If a more subjective recruitment policy had been pursued, some very effective individuals would probably have been overlooked. Therefore, the orientation and self-selection process was crucial in achieving a broad spectrum of interests and ability.

## Program Design

The foreign students assigned to each grade level met with the team of teachers from that particular grade to plan a schedule of visits and design a basic curriculum. During a two-semester period, the foreign students met regularly with small groups of children at the elementary school. Each student met at least ten times with a group of seven to ten children for one hour. During that time they would engage in planned activity that was designed to meet a particular learning objective. General topics, such as family life in various cultures, were selected to be covered. A cross-section of children from all the classrooms in a particular grade met with different foreign students. Information gleaned from each small group was then shared when the children returned to the classroom so that cultural comparisons could take place.

In addition, foreign students encouraged the children to contrast their own lives and environment with the new culture to which they were being introduced. For example, when kinship charts were constructed in one group, the extended family in the Philippines was compared with nuclear and one-parent families in the United States. Relationships between family members were discussed as well as the kinds of housing differing life styles require. Teaching children how to use an abacus moved quickly into an exploration of economic transactions in Taiwan and a comparison of purchasing patterns between that country and the U.S. Festivals and rituals of various cultures were a fruitful resource for discussions on how important life events are commemorated as well as a variety of other topics.

During a brief period in the first semester, the sixth grade team revised their original plan and had two foreign students give presentations to a full classroom about celebrations in different countries. Following the presentations, small groups were formed to explore the similarities and differences that had been ovserved. This was planned to coincide with Christmas and Thanksgiving.

[2] In Phoenix, recruitment was accomplished by identifying ten students as prospective participants and inviting them to join the program. These participants displayed a commitment to the program which equaled that of those in Syracuse.

Phone conversations between foreign students and teachers were encouraged to discuss problems or teaching ideas. However, little structure was imposed and the students could cover the chosen topics in any manner they wished. One Indian student spent an entire session making paper boats and the children proudly displayed them to friends. Those boats had little to do with his Indian heritage but did provide a starter for what proved to be a fascinating discussion on childhood experiences in India and the U.S., including the frustrations of meeting parental expectations.

More structure was imposed during the second semester. Small group projects were designed to be used in an International Fair as well as for instructional purposes. After meeting with teachers to decide what would be appropriate for display purposes and activities for the Fair, the students described the projects to the children. Each child chose to work on the one in which there was the most interest. Tunisian dolls and pottery, Dutch tulips and windmills, Canadian Indian crafts, Japanese origami and photographs comparing architecture in the U.S. with that of Hong Kong were some of the displays viewed by the 400 parents and friends that attended the Fair. The children performed Greek and Pakistani dances, sang Mexican songs and presented a play which had been translated from a French fable.

The children who performed the Pakistani dance, wearing costumes made by their parents, were included in the International Talent Show held at the University. This introduced them to the foreign students' campus environment and fostered the feeling that they had participated in a special event. Visits to the campus for all the children had been planned but were cancelled when school buses could not be secured due to the energy crisis.

The Phoenix plan included cultural presentations in classrooms but, the foreign students usually functioned as volunteer teachers' assistants and in that way became part of the children's school environment. Participants visited the same classroom for three hours each week during the semester interacting informally with the elementary school pupils. A visit to the University campus was arranged for the children and this was a very successful event, although it was suggested that there be a series of visits by single classrooms in the future rather than "one massive assault."

## Human and Material Resources

The social work intern and the Program Coordinator at the University worked consistently with the foreign students and teachers during the first semester, and the school's instructional specialist was available for consultation. Later in the program, the intern assumed much of the responsibility for helping to secure materials, assisting students with specific project designs and arranging meetings. However, she met regularly with the Program Coordinator to discuss program progress and the details of accomplishing specific learning goals. Evaluation sessions were arranged for each team of participants and teachers as problems were encountered in a particular set of classrooms. Most of the evaluation discussions centered around discipline problems, relationships with children, and the availability of resources.

Members of the Parent Teacher Association were recruited to help with some of the more ambitious projects and to provide transportation for foreign students on a regular basis.

Schedules of school visits, outlines the learning objectives for each visit, and such practical items as lists of teachers and participants, with addresses and phone numbers, were supplied to everyone involved in the program. Films, books, slides, records, magazines and other teaching aides were available through the Syracuse Board of Education, the school Resource Center and from University collections. Similar items were borrowed from several Embassies and the foreign students. A small grant was obtained from the NAFSA/AID Liaison Committee to purchase supplies that were not readily available or considered consumable, such as fabric, art supplies, abacuses and several inexpensive cameras. When those monies were no longer available, a local international organization responded to a request for continued support. However, very little expense was involved after the first year beyond administrative costs and a few emergency items.

## Program Analysis

The relatively free atmosphere of the school was very hard for foreign students, coming from highly structured educational systems, to understand. Children were initially perceived as "undisciplined" and "irresponsible" and doubts about their ability to learn in this atmosphere were expressed. Foreign students experienced some feelings of failure because learning was difficult for them to measure during the limited contact hours. For most participants, these issues were resolved by a series of discussions on how children's learning patterns vary and ways in which the school tries to meet their individual needs. Eventually, there was acceptance of "meeting the children where they were" rather then where it was "desirable for them to be." By the close of the school year, foreign students were able to observe academic growth in the children and this relieved some of their anxiety. The brief change in the sixth grade format and additional structure in the second semester allowed foreign students to achieve definite goals. This met their expectations of systematically transmitting knowledge about their cultures without sacrificing the personal interaction with the children.

Preparing projects or discussing information in a manner comprehensible to an elementary school child was sometimes difficult for the foreign students. It was necessary to assist them in finding less sophisticated ways to facilitate culture-learning for the children. Teachers and staff were more than willing to do this and this problem was easy to resolve. A Taiwanese student gave the children in one class lessons in the use of chopsticks, training them first to pick up paper balls. Later they prepared a fried rice feast during which they practiced their newly acquired cross-cultural skill--and afterward help sweep up the spiilage from the floor!

Foreign students attempted to relate the school experience to their educational programs wherever possible. Students of social work were not only able to deal with children who were experiencing problems they had discussed in their classes but arranged to talk with the school social worker to discover how he worked with families to resolve problems. A number of papers about the school, the individual experiences with the children, and the program were written for courses in communication, education and child psychology. Three students used this experience to improve their spoken English and indicated that the children were far more patient with their errors and willing to help them find the "right word" than most adults. A student in Special Education was glad to have this opportunity to work with children who were not "special." She was also able to observe the methods used in the Special Education class that is part of the sixth grade team. Arrangements were made to have a Speech-Communication major fulfill independent study requirements by participating in the program and producing several papers that applied intercultural communication concepts to the interaction she observed. She met regularly with the Program Coordinator who provided an evaluation of her work for her academic advisor.

## Conclusion

This program can easily be replicated in any public school near a college or university campus. The support and interest of both school staff and the school board as well as a strong commitment from university personnel are essential to its success. It is recommended that careful attention be given to assuring that teachers understand cultural differences in foreign students and that foreign students are aware that not all schools are the highly structured educational institutions to which they are accustomed.

The occasional misunderstandings that occurred between foreign students and teachers, especially when the students were critical of the children, usually resulted from an inability to recognize how culture-based differences cause conflict. The Program Coordinator and intern were able to work closely with the foreign students to increase their awareness of this factor, and thus their understanding was greatly enhanced. It was more difficult to help teachers understand the student reactions because some resisted any attempt to explore concepts of cultural perception. Those who did, however, acknowledged that they had learned a great deal that allowed them to relate more comfortably to the students. At a direct result of the interaction stimulated by conflict, most participants experienced considerable growth in personal sensitivity to cultural influences on behavior and perception.

As the program progressed through the year, a U-curve adjustment pattern emerged. Consequently, nearly everyone connected with the program experienced the beginning euphoria, a period of frustration and eventual realization of the program's worth. During the down phase, the foreign students complained continuously about "these unruly children" and the teachers became defensive. Imparting information about their cultures and detecting cognitive learning therefrom was extremely important to the foreign students. The children, on the other hand, remained more or less unaware of these problems, one class hanging a sign on its door: "The Foreign Students Visit Us, Aren't We Special!" The period of self-doubt was followed, after a great deal of counseling from program staff, by self-confidence, and by the time the program ended virtually everyone was enthusiastic and convinced that a great deal of useful learning had taken place--in both directions. The students who dropped out of the program after the first phase did not experience the upward swing and were never quite able to grasp the enthusiasm of those who had.

In the second year of the program, changes in the school's social studies curriculum caused the program to be redesigned. The sixth grade adopted a new curriculum in cross-cultural learning while the other two grades concentrated on American and New York State history. The latter had potential for correlation with the student visits, but considerable interest in carefully planning a program that integrated those visits with the cross-cultural studies took precedence. It seemed an appropriate direction in which to move considering the foreign students' concern for transmitting accurate cultural knowledge and the quality of the material that was available. Fewer students were involved and there was greater program structure. Scheduling problems were eliminated, less staff time was consumed, and teaching goals were more readily defined, but the program was less dynamic.

An overwhelming feeling of excitement and accomplishment was expressed during final evaluation sessions after the first year. Nearly all of the foreign students felt the program had been worthwhile and that they had gained new understanding about children, family life in the United States, alternative styles of teaching and, in particular, black culture. Teachers stated that the children were expressing new ideas directly attributable to their exposure to people from other cultures. This had an impact on classes in human relations as well as social studies. Parents responded to their children's reports by endorsing the program and expressing their appreciation to the foreign students during the International Fair. Many of the friendships that developed between participants continued and strengthened outside the context of the program and this was considered the most valuable result of the experience.

The impact of the program on the individual foreign students was great, though less tangible and more private. While it was not formally measured, significant changes occurred in many of them. Among those which came to the attention of the program coordinators were:

--A student from a small African country who was a very closed an guarded individual (because of the political situation in Togo and his relationship to it), found that he could really be himself with the children and, ultimately, trust a few adults

--A young woman from France realized her own potential and abilities because of her success with the program

--A man from Switzerland finally accepted and, in fact, was able to like black children

--A Nigerian learned more about his own and American mores in a session with five girls who lay on their stomachs listening intently to his description of Nigerian marriage negotiations. The girls, fascinated, inched closer and closer to him, yet expressed wonder and disbelief that anyone would accept a husband chosen for her by her parents.

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# MULTI-CULTURAL LEADERSHIP

# DESIGN FOR A MULTI-CULTURAL LEADERSHIP WORKSHOP

George W. Renwick, Jean R. Abinader and Douglas I. Grube

## ASSUMPTIONS

1. Individuals with responsibilities for the formulation, administration and evaluation of policies and programs must increasingly deal with the special problems and possibilities of multicultural environments. In the private sector, executives must coordinate the efforts of multi-cultural staffs to meet the demands of a culturally diverse clientele. In the public sector, officials must anticipate, and plan to meet, the needs of multi-cultural constituencies. Negotiations are increasingly conducted by representatives of contrasting cultures. Critical decisions in the future will more often be made by men and women who live and work between several cultures, rather than within a single culture.

2. The knowledge and skills essential to carrying responsibility and exercising authority in multi-cultural environments can be learned. The appropriate attitudes can be cultivated. Through proper training, perception can become more penetrating and discernment more accurate; judgments can therefore be made with more confidence.

3. Competence in multi-cultural environments is learned most effectively through interaction and experimentation within a structured, supportive, information-rich, low risk, multi-cultural environment.

4. The purpose of the Leadership Workshop is to create such an environment and to provide access to pertinent information and opportunities for constructive cross-cultural interaction.

What follows is one design for the Leadership Workshop.

_Before the Workshop_

Completion by all participants of needs assessment questionnaires.
Description by each participant, through structured questions, of his or her _usual_ style of leadership and _usual_ roles in small groups.

_First Evening_
Opportunities to get acquainted.
Introduction to program and to concepts and processes essential to leadership.

_Large group_ (all participants)
Welcome.
Explanation of purposes and schedule of program.

_Quintets_: _RESOURCES_
Identification of one's own resources and others' needs.
*Exercise: Silent Squares

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*May be found in Ruben, Brent D. and Richard W. Budd, _Human Communication Handbook_, Hayden Book Co., New Jersey, 1975.

Quintets (con't.)
Brief discussion of exercise and importance of knowing and appreciating one's own resources.

Same Quintets: COOPERATION
Answer brief questionnaire on how cooperation is achieved and discuss responses briefly.
Task: Collaborate in drawing or making a visual image of cooperation.

Large Group
Share drawings and differing ideas of cooperation.
Explore and discuss extent to which each quintet cooperated in the accomplishment of its task.

Second Day
Morning
Large group talk: CULTURE AND LEADERSHIP
Concept of culture.
Theories of leadership:
- great man theory
- contingency theory
  - leadership styles appropriate to situations
- influence theory
  - anyone who influences others is a leader; everyone influences others, therefore everyone has some leadership roles.

Practice of leadership in contrasting cultures.
- explanation and discussion of the authoritarian-*laissez-faire* continuum portraying different styles of leadership.

Consistency between culture, style of leadership and social, economic and political processes and institutions.

Small groups (multi-cultural; they remain the same throughout the Workshop)
Discussion of the influence of particular cultures and situations upon the selection of leaders, people's expectations of leaders and attitudes toward them, and how different styles of leadership are learned and reinforced.

Afternoon
Large group talk: INTERCULTURAL COMMUNICATION
Special difficulties and possibilities of communication between individuals and groups from different cultures.
- values and attitudes
- patterns of perception
- patterns of behavior

Institutionalized roles: their effect upon values, patterns of perception and behavior, and patterns of communication.
Symbols: bearers of messages and sources of meaning and identity.
- symbols of leadership (scepter, crown, flag, titles, clothes, means of transportation, logos, slogans).

- Mass media:
  - definition of message.
  - selection of appropriate medium.
  - effect of medium upon the message and the receiver.
  - consideration of: credibility, literacy, indigenous values, patterns of perception and behavior, previous experience of target with medium in question.
  - feedback regarding reception of message and effect of medium.

Small groups

- Consideration of the consistency between culture, styles of leadership, institutions and patterns of communication.
- Discussion of specific ways to increase clarity and accuracy of communication; use of complementary channels; obtaining and providing useful feedback.
- Practice giving useful feedback.

Evening

- Social activities.

Third Day

Morning

Large group talk: ROLES OF LEADERS

- Introduction to different roles of leaders (maintenance roles contrasted to task roles) and explanation of check sheets listing these roles.

Film: Lord of the Flies

- Completion by each participant of check sheets on roles of leaders in the film.

Small groups

- Trace emergence of leaders in film.
- Identify contrasting roles of leaders in film and determine differing consequences of each.
- Trace development of symbols of leadership in film (conch shell, etc.) and discuss meaning and effect of these.
- Experimentation by participants with new roles within small groups.

Afternoon

Large group talk: INFORMATION AND POWER

- Information:
  - different kinds of information
  - different sources
  - organization of information
  - sharing of information and channeling it through an organization
  - corrective information; feedback; kinds, sources and organization of information necessary for effective feedback.
- Power:
  - what it is; how it is obtained, used, shared and lost; (from perspectives of information theory and communication theory).

Small groups

Discussion of specific ways of deciding what is essential information; how to gather essential information or generate it; how to organize, present and use it.

Consideration of specific ways of gaining and exercising power through control over the flow of information and the channels of communication.

### Evening

Small groups: SHARING OF INFORMATION

Exercise: Coal Corporation*; fishbowl.

Some of the small groups act as committees to select the most suitable candidate for an important position in the corporation; each member is given somewhat different information about each candidate; the information must be shared completely and accurately if the candidate who meets all the given criteria is to be selected. Each of the other small groups acts as observers of one of the selection committees.

Discussion with facilitator and observers of how information was elicited, recorded and used in the decision process.

## Fourth Day

### Morning

Large group talk: DECISION-MAKING

different methods of decision-making in different cultures: universalistic contrasted with particularistic approaches.

differing value placed upon "facts" and information, and differing ways of using them.

differing attitudes and expectations regarding agendas and objectives.

differing attitudes toward accountability and control.

special characteristics of interaction among decision-makers in multi-cultural groups.

Small groups

Role-playing and discussion of alternative ways of arriving at decisions.

Consideration of a composite decision process suitable to representatives of several cultures.

### Afternoon

Leadership, Communication and Decision-Making in the Small Groups

Small groups

Reinforcement and personal application of basic themes of Workshop and personal learning from Workshop.

Identification of leadership styles and roles of each member of each small group.

Feedback on the effectiveness of these roles.

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*May be found in Nylen, Donald, J. Robert Mitchell, and Anthony Stout, Handbook of Staff Development and Human Relations Training, National Training Laboratories, Washington, D.C., n.d.

Individuals

Discussion of profiles and sharing of feedback on them.

Evening

Social activities.

Fifth Day

Morning

Individuals

Written evaluation of program and estimation of benefit, both professional and personal.

Description by each participant, through structured questions, of his or her style of leadership and roles in the small groups *during the Workshop*.

Small groups

Discussion of each individual's learning, both personal and professional.

Lunch

Closing and farewell.

Three months after Workshop

Follow-up evaluation.

Evaluation of the workshop by each participant, including an estimate of benefit, both professionally and personally.

Description by each participant, through structured questions, of his or her style of leadership and roles played in small groups *during the three months after the Workshop*.

Compilation of comparative profiles of styles and roles of each participant before the Workshop, during the Workshop, and during the three months following the Workshop, demonstrating changes during these periods.

Send to each participant his or her comparative profiles.

# RE-ENTRY/TRANSITION

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# MODELS FOR RE-ENTRY TRANSITION SEMINARS AND WORKSHOPS

Jerry Wilcox, James O'Driscoll, Nobleza C. Asuncion-Landé, Cal W. Downs,

*Editor's Note: These designs were used in the National Leadership Training seminar-workshop in Re-Entry/Transition, held at Michigan State University; June 3 - 5, 1976. At that time this volume of* Readings *was in press. Changes in these designs are expected to result from the June meeting. They will be incorporated in a future edition of this volume.*

# MODELS FOR RE-ENTRY TRANSITION SEMINARS AND WORKSHOPS

## Introduction

It has long been recognized that when people move between cultures certain problems of adaptation are bound to occur. Often such problems take the form of what is commonly called the "identity crisis." In such a situation, the individual needs to re-examine and to affirm his identity in the light of new knowledge about himself, and of the new roles that are thrust upon him in a changed environment and in altered social relationships. The process that he goes through in order to adjust to a new environment is usually portrayed as a "U-curve" modification phase. The foreign graduate who arrives home after some years of study abroad may face an identity crisis of a particularly traumatic form since the manifestations of the transition experience may be less readily recognized, and thus may be especially upsetting.

It is our belief that problems of this sort may be minimized or controlled through proper preparation. There is research evidence indicating that "worry about a potentially stressful event is helpful as it can force a person to learn as much as possible about the event, to prepare for its negative effects so as not to be surprised by them, and to visualize what might be done if any of the negative effects did occur." The preparation for a stressful event may take the form of a cognitive, affective or decisional experience. What is important is that the individual be made aware that one faces potential social-psychological problems of re-entry into one's culture but that there are ways of surmounting them.

The raison de'etre for a re-entry/transition seminar-workshop is to provide guidance and a setting in which foreign students can analyze special adjustment problems that they may face upon their return to their countries and to adequately prepare for them. In this supportive environment, the students are encouraged to evaluate their past and present experiences in the United States and to reach tentative conclusions about what they may realistically expect when they return to their home cultures.

A program that can effectively prepare a foreign graduate for re-entry into his home culture and enable him/her to cope with the initial impact of this transition should consist of two parts. First, it should contain a variety of individual and group assignments designed to make the participant assess the experience in this country in the light of changes within himself or herself, and to anticipate the changes that may have occurred back home. Second, structured group discussion, lectures by specialists, and other processes should be employed to better prepare participants to apply their new knowledge and skills to meet the needs and demands of their own societies.

This article presents three program models for Re-entry/Transition Seminar; a guide to the planning implementation of such seminars; descriptions of exercises used in them, and a resource list.

# PROGRAM DESIGN A

## 3-4 Hour to One-day Re-Entry/Transition Seminar-Workshop

Objectives: To develop increased awareness of the nature of re-entry and transition. To evaluate the United States educational experience in relation to its applicability to new situations and future activities. To determine the effects of changes in value systems and patterns of behavior in interpersonal relations. To aid in the development of skills in the diffusion of innovations. To identify key principles of effective communication relationships.

Number of participants: 20-40 per session.

Location: On or off campus.

Pre-Workshop Handouts: The following materials should be mailed to the participants before the seminar. They are enjoined to read them before coming. (1) Materials from the re-entry/transition Seminar Manual prepared for the June 1976 workshop at MSU; (2) Articles relating to re-entry/transition: a. Brislin & Van Buren, "Can They Go Home Again," Exchange, IX (Spring, 1974) pp. 19-24; b. Cajoleas, L. "The American Educated Foreign Student Returns Home," Teachers College Record, 1959, 60, pp. 191-197; (3) Tentative schedule of activities and topics to be covered.

Seminar Handouts: List of participants, final schedule of activities, U-Curve exercise, Inventory of Re-Entry/Transition Problems, Guide to Case Study and Sample Cases, Guide to Role Playing and Sample Skits, Value Ranking Exercise, Experience Square, Bibliography on Re-entry/Transition and Related materials.

## PROGRAM

NOTE: The time alloted for each activity must be flexible. Certain activities may require longer time periods to finish than others. The interest and productivity of the participants should be a prime consideration.

1. Introductory Exercises (1 hour)

   a. "Dyadic introductions"

Participants form into pairs. They get acquainted. Then they join another pair and introduce each other's partner. The two dyads will then form a team.

   b. "The Expectation Lab"*

Each team will prepare a list of the group's expectations about the seminar-workshop. The list should consist of two parts: (1) list of primary expectations; (2) list of secondary expectations. The group should define its priorities. When the lists are finished the teams gather into a large group. Comparison and discussion of group lists will ensue. The discussion will be followed by a mini-lecture on

   c. "Aspects of Re-entry/Transition"

The lecture will serve as an orientation to the seminar-workshop activities. It should be followed by a question and answer perion between the seminar leader and the participants. Introduce a returnee at this point who will either give a short talk on his/her re-entry experience and/or respond to some of the participants' questions.

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*See exercise descriptions beginning on page

2. Group Activities (2 hours with 15-minute break in the middle)
NOTE: The participants reassemble with their original teams. Two teams join to form a new group. Each group will have a discussion leader or facilitator. The leader should have a basic understanding of the nature of re-entry/transition in order to make the discussions meaningful, productive and efficient. The following exercises and activities are designed to explore the individual's motivations, values, attitudes and behavior in the framework of perceived and actual changes within the individual in his/her home country.

a. "U-Curve Exercise"
Fill out forms; compare responses between participants; analyze responses at key points on the curve; pull out meaningful items from the responses; project responses to anticipated re-entry/transition problems.

b. "Inventory of Re-Entry Problems"
Compare personal list derived from the U-Curve exercise with the inventory of re-entry/transition problems; discuss some of the items that are in the inventory but not on the personal lists of the participants; draw some parallels between their experience in the United States and their future roles and new behavioral expectations for themselves in their home cultures.

BREAK..................15 minutes

NOTE: Only one of the following exercises may be used. Both have similar objectives, and thus can be used alternatively.

c. "Value Ranking Exercise"
Rank the values according to order of priority; share responses with one another; explain interpretations of the values and reasons for the ranking; discuss the implications of the values for the process of re-entry and transition.

d. "Square Lab Exercise
Fill in blank spaces; discuss the response patterns; interpret the patterns and their implications for the processes of re-entry and transition.

e. "Resolution of Problems by Analogy--The Case Study Method"
A brief discussion of the case method; case analysis--select from one of the sample cases or use one that may have been suggested by the participants from the previous discussions on the problems of re-entry/transition; pull out the significant aspects of the case from their analysis and relate it to their own experiences.

BREAK..................15 minutes

3. Concluding Activities (30 minutes - all participants in one group)
Summary of group activities and accomplishments; pull out the significant aspects of the workshop experience and relate it to future roles and behavioral expectations; distribute evaluation forms for the seminar-workshop; explain the significance of their evaluations and the mechanics

of filling out the forms.

NOTE: The evaluation should not be filled out immediately after the seminar-workshop. The forms should be mailed in by the participants within ten days after the seminar-workshop. This will enable them to cognitively assess the value of their workshop experience.

END OF ONE-DAY SEMINAR-WORKSHOP

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## PROGRAM DESIGN B

### Three-day re-entry/transition seminar-workshop

Objectives: (Same as Program A)

Number of Participants: 20-30 per session.

Location: On or off campus

Pre-Workshop Handouts: (Same as Program A)

Seminar Handout: (Same as Program A)

### PROGRAM

NOTE: The time alloted for each activity must be flexible. Certain activities may require longer time periods to finish than others. The interest and productivity of the participants should be a prime consideration.

1. Introductory Session

a. Social activity such as an informal dinner party to set the atmosphere for the conference and to enable everyone to meet and get acquainted with one another. A short introduction of the seminar-workshop staff should follow immediately after the dinner. A "returnee" then gives a short talk on his/her professional role and home culture. Then the objectives of the seminar-workshop are explained to the participants.

b. "Dyadic Introductions"
Each participant is asked to introduce himself/herself to another member and together they form a dyad. This dyad will then join another dyad and each partner will introduce the other.

c. "The Expectation Lab"
Each team will prepare a list of expectations about the workshop. The list may consist of two parts: (1) primary expectations, (b) secondary expectations. The teams will then gather as a whole group to compare and discuss their group lists. The discussion should lead to a lecture on

d. "Aspects of Re-entry/Transition"
This lecture is followed by a question and answer period in which the participants are encouraged to articulate their concerns about the workshop-seminar and/or about other more personal issues.

END OF SESSION 1

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2. Group Activities
NOTE: The following exercises and activities are designed to help the participants to explore their motivations for coming to the United States and to examine their values, attitudes and behaviors with respect to actual and perceived changes in themselves and in their own cultures. The participants get together with the other members of their original teams. Two teams will form a group. Each group will have one discussion leader.

a. "U-Curve Exercise" (45 minutes)
Fill out form; compare responses between participants; analyze responses at key points on the curve; pull out meaningful items from the responses; project responses to anticipated re-entry/transition problems.

b. "Inventory of Re-Entry/Transition Problems" (30 minutes)
Compare personal list derived from the U-Curve exercise with the Inventory; discuss some of the items that are in the Inventory but not on the personal lists of the participants.

BREAK..................15 minutes

c. "Value Ranking Exercise" (45 minutes)
Rank the values according to order of priority; compare lists with other participants; explain how value phrases were interpreted and the reason for the ranking; discuss the implications of changed values for the process of re-entry.

NOTE: The Experience Square Exercise may be substituted for the Value Ranking Exercise. They may not be used together.

d. "Experience Square Exercise" (45 minutes)
Fill in blank spaces; discuss the response patterns and their implications for the processes of re-entry and transition.

e. "Resolution of Problems by Analogy--The Case Study Method" (45 minutes)
A brief discussion of the case study method of analysis; analyze one of the sample cases; discuss the case and the analysis; project the outcome to anticipated re-entry/transition problems.

END OF SESSION 2 - BREAK

3. Continuation of Group Activities
a. "Group Structure Problem #1" (Divide into eight groups)
Explain key communication terms; define the problem; analyze the problem; discuss the implications of the problem and the responses.

BREAK..................15 minutes

b. "Factors in Organizational Communication" (Lecture/discussion in large group)
NOTE: A simulation game may be substituted for the "Group Structure Problem." The "Change Agent Game" may be a good one to use. Either of these activities may be used as "lead-ins" to a lecture discussion.

c. "Change Agent Game"*
Explain the "rules" of the game; engage in the activity; examine the responses; discuss and compare perceptions of the event with other members of the group.

BREAK....................15 minutes

d. "The Communication of Innovations and the Process of Change." Lecture/discussion.

END OF SESSION 3 - FREE TIME - DINNER

After Dinner: Films may be shown: Any of the following - or others that are equally appropriate. "Agents of Change," "Ikiru," "Buwana Toshi," "The Forgotten Village"

4. Continuation of Group Activities

a. "Role-Playing" (It may be necessary to run through a situation already prepared before they write their own). A brief discussion on role-playing; describe a re-entry situation; present the situation to the group; discuss the role-play in terms of feelings, attitudes, and behaviors evoked.

BREAK....................15 minutes

b. "Summary of group activities"
Pull out significant aspects of the seminar-workshop experiences; determine if the objectives of the workshop were achieved; determine the participants' level of satisfaction with the seminar-workshop and if the expectations of the participants were fulfilled.

END OF THREE-DAY SEMINAR-WORKSHOP

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## PROGRAM DESIGN C

### On-going re-entry/transition seminar for a quarter or semester

Objectives: (Same as Program A)

Number of Participants: Variable

Pre-seminar Handouts: (Same as Program A)

Seminar Handouts: (Same as Program A)

PROGRAM

NOTE: The first activity is to orient the students to the ongoing nature of this re-entry/transition seminar that is being held for the duration of a semester or quarter.

1. The sessions may last for 3 hours at a time. The activities at each session must be pre-planned.

*Rules for this game were not available at press time.

2. Every meeting should focus on one pre-selected theme and should include a resource person (faculty, staff or experienced student) to provide some theoretical input, a film as a "lead in" to a panel discussion, or a simulation game (a case study and/or a skit). The resource person may give a talk on a selected topic to be followed by a question and answer period. The film or simulation game should reflect the major concern of that session. The panel discussion may include a faculty member or members and/or experienced students talking about their re-entry and transition experiences. Cases suggested by the participants may be analyzed.

3. The weekly program should include different types of activities.

4. The normal place for the sessions may be on campus. It is advisable, however, to hold some sessions off-campus, at a camp or a retreat house etc., every other week or so with a picnic to cap off the activities.

5. Invite a returnee (someone who has been back and has stayed in the home country for over a year and then returned to the U.S.A. for more studies) to give a talk on the re-entry experience. Allow for a question and answer period after the talk.

6. It is highly recommended that this program be given academic status either as a course by itself or, as "Investigation and Conference" or "Independent Studies" for 2 hours of credit toward the degree.

## WEEKLY SCHEDULE

1. First Week
   Refer to program Design A for orientation activities.

2. Second Week
   a. "Experience Square Lab"
   b. Lecture: "Motivation and Role Expectations"
   c. Discussion: Relate themes to process of re-entry and transition

3. Third Week
   a. "Group Structure Problem #1"
   b. Lecture/Discussion - "Factors in Organizational Communication"
   c. Social Hour

4. Fourth Week
   a. Case Study: "Miss Blank"
   b. Discussion--with a resource person of "Process of Change and Implementation of Ideas" (How to apply technical skills learned abroad)
   c. Social Hour

5. Fifth Week
   a. Film--any of the following or some other appropriate film "Agents of Change," "Ikiru," "Bmama Toshi," "The Forgotten Village"
   b. Discussion of the implications of the film for their own experiences
   c. Social Hour

6. Sixth Week
   a. One of the following simulation games: Star Power; Bafa Bafa;

Change Agent Game. The game takes at least 2 hours minimum to perform.

b. The game should lead into a discussion of "Leadership Role and Implications for the Adaption of Innovations "

c. Social Hour

7. Final Week
   a. Review and discussion of the significant aspects of the seminar
   b. Evaluation of content and process of the seminar
   c. Social Hour

END OF SEMESTER SEMINAR-WORKSHOP

## EXERCISES AND PROGRAM MATERIALS

### I. CASE STUDIES

A. One of the most difficult things to adjust to was living at home with my family. The forced independence being away from home became something I grew accustomed to; living in a dorm or apartment, not having to tell my where-abouts all the time, etc. Things such as these which are considered of positive survival value are not acceptable in one's own home. Even among friends, I felt there was more need to conform. It was hard to change from home-living to apartment-living abroad, but it is perhaps even harder to change back again.

B. The initial excitement of my parents soon petered out. My friends and relatives did not seem to be too clear on where I had been, why I had gone, what I had done, or why it was important to me. Neither did they appear to be much interested in the rest of the world. In turn, I couldn't get excited about things that seemed to stir them.

C. In my hometown there are probably many people who still don't realize that the world is round. I remember when we got home from Moscow people asked me how it was there, but before I could open my mouth, they would begin telling me how Uncle Charlie had broken his arm. They profess interest in things abroad, but they really aren't interested.

D. Now that I am back, I realize how difficult it will be for me to use my East-West Center studies to change the curriculum in my department. I want to put the "new math" into my school. . . But before I can even plan any new curriculum, I must convince my principal and the staff of the school that it is a worthwhile change. There is strong resistance, especially from older teachers. . . I believe it may take me two years before I can convince the staff to let me try new ideas. But I think it is very important that I not give up, but keep trying. . .

E. Thinking back over the comments of people I've met who have studied overseas, this seems to be typical - the first month after returning home was hell. I was depressed and didn't feel at home anymore. For a long time I didn't want to let go of the new life I had learned.

F. An attractive young Peace Corps volunteer named Janet got off a plane in Washington, took an airline bus into the city and checked into a downtown motel. She was wearing the national dress of Pakistan, where she had been for the past two and one-half years. Next morning she went to work at Peace Corps headquarters. In the elevator she was recognized by a man as a heroine of a Peace Corps recruiting film who said, "Oh, you're the girl in the movies." Everyone in the car turned to look at her. She became dizzy and nearly fainted. She recalls: "I was mortified. A woman does not get that kind of attention in Pakistan. Then suddenly I realized that I was reacting not like an American, but exactly as a Pakistani woman would under the same circumstances."

## Case Study: Miss Blank

Miss Blank works for the Ministry of Agriculture in her country. Her responsibility is to organize and promote clubs for rural area girls, as a means of village development.

Her co-worker, Mr. X, has successfully organized clubs for boys throughout the country. Mr. X and Miss Blank work under the supervision of the Director of Agricultural Extension who happens to be Miss Blank's brother. Miss Blank recently spent six months in the U.S. studying the organization of girls' clubs there.

Upon her return to her home country, Miss Blank began plans to organize her girls' clubs. Against the advice of Mr. X, she insisted upon organizing her clubs exactly after the pattern which she learned in the U.S. This pattern meant that Miss Blank went directly to the girls, organizing her clubs through the schools, instead of seeking the participation of parents as Mr. X had done. As a result, Mr. X refused to have anything to do with Miss Blank's program.

Miss Blank had her meetings opened with singing by the girls as girls' clubs did in the U.S. Also, she advised the girls at the first meetings that they should get their families to use more modern methods of homemaking and that they should be leaders in introducing modern methods of home and family management.

Responses to the first meetings of the girls' clubs varied. The girls were enthusiastic. The fathers, however, objected to the clubs because their daughters were becoming too hard to manage. The religious leaders of the village stated that they considered singing at the club meetings to be irreligious. The clubs' membership also included girls from families representing several social and political divisions in the community, resulting in some suspicions and rumors about the clubs' nature.

The opposition soon became sufficient to force the girls' clubs to stop their meetings.

Questions:

1. What went wrong? Why did Miss Blank fail?

2. What might Miss Blank have done differently to improve her chances of success.

## Some Explanations and Ideas Regarding the Case

Miss Blank:
1. Attempted to impose one culture on another without modification
2. Attempted too rapid a change
3. Lacked a good way to introduce a plan
4. Did not seem to understand cultural differences
5. Was unrealistic and overconfident
6. Was not qualified for the task
7. Lacked efficient planning
8. Should have gone to the parents first and involved them
9. Neglected social factors

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Other Factors and Additional Suggestions:

1. Mr. X undermined her efforts
2. There was a lack of administrative machinery for bringing about the change
3. It should have been emphasized that the change was a non-political effort
4. One approach would be to begin with one "model" girls' club as an experimental demonstration
5. Best change strategy is to help people to help themselves
6. Should have made more use of written communications
7. Methods of co-worker should have been reviewed and adapted as appropriate
8. Girls' clubs should bave been identified as a national goal
9. There was a need to study problem-solving methods efficiently

## Problem-Solving in Case Studies

### What is the nature of the Problem?

A. What is the nature of the case? Is it clear to us?
B. What is our area of freedom? What limits should we place on our consideration of problem?
C. What has been happening? What information do we have about the problem? (Fact-Finding)
    1. Who is affected, how and under what conditions?
    2. What seems to have gone wrong? How do we know?
    3. What additional information might we need? How do we obtain it?
    4. What factors seem to have contributed to the problem?
    5. What present or past steps have been taken to remedy the problem, and how did they work?
D. What exactly is the problem? What is the meaning of all our information?
    1. How can we state the problem clearly in terms of our findings and objectives?
        a. The statement should state the problem--not the symptom of the problem.
        b. The statement should indicate to whom the problem belongs.
        c. The statement of the problem should not imply a solution.
    2. Have we located a set of subproblems which should be tackled one at a time? If so, what are they, and in what order should we take them up?

### What might be done to solve the problem (or first subproblem)? Brainstorming?

### By what specific criteria shall we judge among our possible solutions?

### What are the relative merits of our possible solutions?

A. What ideas can we screen out as unrelated to the facts of the problem?
B. Are there any ideas we should not consider further?
C. Can we combine and simplify in any way?
D. How well do the remaining ideas measure up to the criteria?

### What will be our final solution or recommendation?

A. Shall we act on one of these ideas, or apply a combination of two or more?
B. How will we state our conclusions?

How will we put our solution into effect?

A. Who should do what and when?
B. Are any follow-up or check procedures needed?

Discussing Case Studies

A. Summarize the structures and values, feelings and attitudes of the people in your case study and the ways these influenced their behavior.

B. Summarize the alternatives and consequences the people considered in your case study.

C. What were some of the decisions the people had to make?

D. What information gathering skills (observing, questioning associates and chance acquaintances, listening) did they (or could they) have used as a basis for the decision?

E. What insights about yourself did the case provide?

F. Which of your values and goals became clarified?

G. What insights did you gain into your culture?

H. Could the people you described in your case listen well when talking with people?

I. How would you describe the relationships between the people in your case?

J. Were the people receptive to new experiences and ideas?

K. Did they have confidence in their ability to function effectively?

L. What were some of their strengths, weaknesses, and prejudices?

## II ROLE-PLAYING

"He lives through it (role-playing) by acting it out. He experiences it emotionally and then uses this experience to produce and test insights into the problem and generalizations about ways of dealing with it. He may also practice what he has learned until it becomes a part of himself.

"It helps people to get insight into their own and other's feelings.

"Unlike a director in a legitimate theatre, however, whose main function is to help actors interpret already written lines and characterizations, a director of role-playing is mainly concerned with helping the actors to be spontaneous in presenting the characters they are portraying and in helping the audience observers to analyze the situation and behaviors presented in the role-playing in order to increase their insights into problems and their effective knowledge of how to deal with them...

"In general, persons should be chosen because it is thought they can carry the role well and are not likly to be threatened or exposed by it.

"If a role has unfavorable characteristics, it is wise to assign it to a person who has enough status in the group, or, personal security.

"Role playing can be cut when:

> Enough behavior has been exhibited so that the group can analyze the problem it set for itself; the group can project what would happen if the action were continued; the players have reached an impasse because they have somehow been miscast or misbriefed; there is a natural closing."

Exerpt from "How to Use Role Playing". Adult Education Association of U.S.A., Washington, D.C.

## III INVENTORY OF RE-ENTRY PROBLEMS*

1. Cultural adjustment
    a. Identity problem
    b. Insecurity
    c. Adjustment to changes in life style
    d. Adjustment to a pervasive quality of envy and distrust in interpersonal relations
    e. Adjustment to the localiteness of kin and friends
    f. Adjustment to a daily work routine
    g. Family or community pressure to conform
    h. No problem
    i. Other

2. Social adjustment
    a. Adjustments from individualism of U.S. life to familism (conformity and submission to the demands of family) in home country
    b. Colonial mentality
    c. Feelings of superiority due to international experience and travel
    d. Lack of amenities which were a part of U.S. existence
    e. Uncertainties in interpersonal relations
    f. Social alienation as a result of foreign sojourn
    g. Dissatisfaction with ritualized patterns of social interaction
    h. Frustration as a result of conflicting attitudes
    i. No problem
    j. Other

3. Linguistic Barriers
    a. Adoption of verbal/non-verbal codes which are not familiar to countrymen.
    b. Adoption of certain speech mannerisms which may be misinterpreted by countrymen.
    c. Absence of colleagues who speak the same code as returnee
    d. Unfamiliarity with new forms of communication or styles of expression
    e. No problem
    f. Other

4. National and political problems
    a. Changes in political conditions
    b. Shifts in national priorities/policies
    c. Shift in political views
    d. Political climate not conducive to professional activity
    e. Political climate not conducive to professional advancement
    f. Dissatisfaction with political situation
    g. Observed lack of national goals
    h. Politicization of office or colleagues
    i. Changes in bureaucratic leadership
    j. No problem
    k. Other

5. Educational problems
    a. Inability to reconcile aspects of U.S. education to education in home country
    b. Relevance of education to home situation
    c. Fulfillment of objectives in coming to U.S.
    d. Aspects of U.S. education which are least helpful to returnee
    e. Lack of facilities and resources for research
    f. Wrong expectations
    g. Failure to improve skills
    h. Absence of professional education programs to keep up with new developments or knowledge
    i. No problem
    j. Other

6. Professional problems
    a. Inability to work in the chosen specialty
    b. Placement in inappropriate field
    c. Facing a glutted job market
    d. Scientific terminology in U.S. studies which are not subject to adequate translation into the native language
    e. Inability to communicate what was learned
    f. Resistance to change by co-workers
    g. Feeling of superiority due to U.S. training
    h. Non-recognition of U.S. degree
    i. Jealousy of colleagues
    j. Low compensation
    k. High expectations
    l. Isolation from academic and scientific developments in U.S. or in own field
    m. Perceived lack of enthusiasm and/or commitment among co-workers
    n. Concern with quick material success
    o. No problem
    p. Other

*This is an amplification by Nobleza Asuncion Lande of an inventory originally prepared by the University of Texas Janus program.

## IV EXPECTATION EXERCISE:

A. Instructions

Time: about an hour
Participants: everyone including staff
Space: Flexible room for easy movement
Objectives: To get to know each other better and to identify personal

expectations as they relate to expectations of other participants.

B. Each participant writes 3-4 items which give some indication of his/her identity, for example, nationality, occupation, interests, etc. and circulates among all other participants making brief comments to other participants about whom they seem to be.

C. Each participant writes 3-4 items which are major features of his/her home country. Circulates again as in A.

D. Each participant circulates around room with a brief spoken message, e.g. interpersonal communication or interaction, or introductions.

E. Each participant introduces to other participants to each other and forming triads (3) for brief conversation, then takes a participant from original triad and moves into new triad with introductions and conversation.

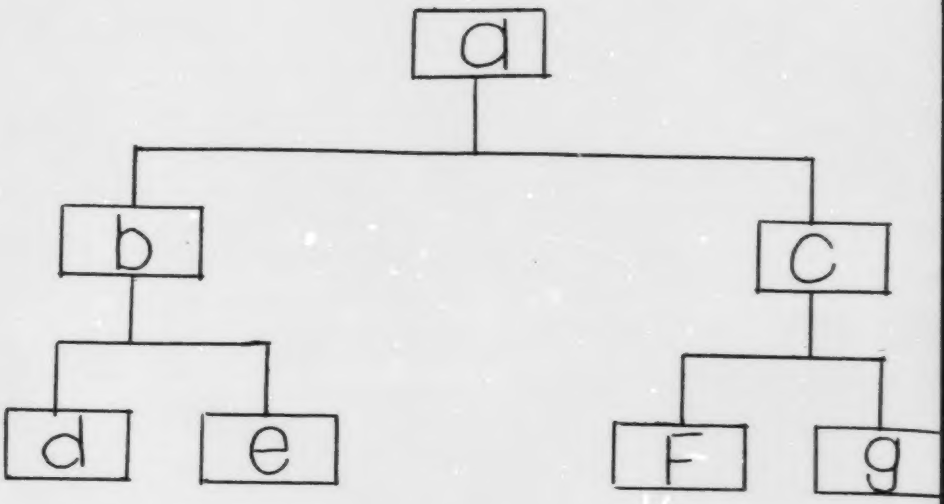
F. Each participant writes 3-4 items which he most likes or admires, plus 3-4 things which he most dislikes; for example, I like peace, friendship, etc. Circulates and interacts with other participants.

G. Each participant writes 3-4 items which he most likes about U.S. and would like to introduce at home.

H. Each participant writes 3-4 ideas which he especially wants to learn from this seminar.

I. Brief concluding remarks by seminar staff, and comments about communication which has taken place among participants.

# VII GROUP STRUCTURE PROBLEM



Questions
Assume that after your return to your organization you are in position C:

How might you increase the flow of feedback to you?

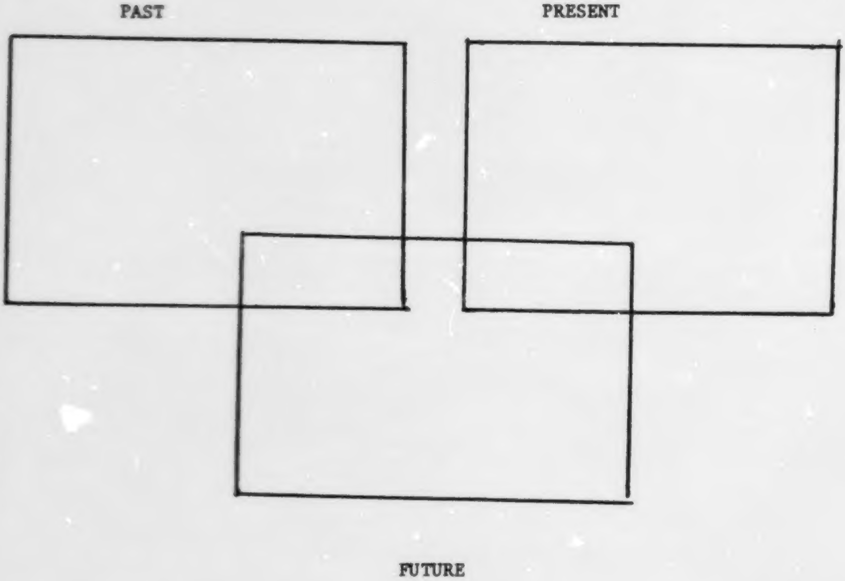
How could you improve the quality of the feedback?

How can you increase the reliability of your own interpretation of the feedback?

## V EXPERIENCE SQUARES

**Purpose:** To achieve an awareness of the major-elements of your "life space" using a past, present and future orientation.

**Procedure:** Label the most important elements of your life by filling in the blank spaces in the squares. The descriptions may be of people, events or ideas.



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**Discussion:** How important are your future expectations to your response patterns? Do you anticipate any extreme changes in your life space in the near future? Does your past have anything to do with your future expectations? What experiences would you choose to eliminate if you had the power to change the past?

## VI U CURVE

DURATION OF STAY

Satisfaction Level

Low

High

Two weeks before coming to U.S.

Your arrival in U.S.

1/4 through your stay

1/2 through your stay

3/4 through your stay

Now

## VIII VALUE RANKING

Purpose: By comparing and contrasting your values now and the values you held before you came to the United States, you'll be able to understand how your experiences influence your values and how the values relate to the process of re-entry and transition.

Procedure: Study the list carefully. Then place a "1" next to the value which is most important to you now, a "2" next to the value which is second most important to you and so forth until all the values in the list are ranked. If you feel that there is a possibility of some duplication, define the terms according to your own interpretation.

......Knowledge: Wisdom, understanding of life
..... Achievement: Accomplishment of an objective, attainment of a personal or societal goal
..... Brotherhood: A close relationship with others
..... Equality: Equal opportunity for everyone
..... Individual Growth: Developing yourself fully
..... Independence: Freedom of choice, individualism
..... Respect from Others: Looked up to, admired by others
..... Security: Safe and free from worry
..... A Pleasant Life: A happy and successful life
..... Loyalty: Faithful adherence to a person, group, cause, government
..... Power: Ability to control or influence others
..... Religion: Belief in a supreme being
..... Cooperation: Working together for a common purpose
..... Familism: Very close kinship ties
..... Progress: General optimism towards the future
..... Materialism and Private Property: Belief in the inviolacy of private property
..... Conformity: Being in harmony or agreement, action in accordance with rules, customs, traditions
..... Confrontation: Face the facts, meet problem "head-on", face people directly
..... Friendship: Constant companionship, supportiveness, rejection of secretiveness among friends
..... Objectivity: Without bias or prejudice

You may add other values that you think should be included.

Discussion: In small groups share with one another the order of your list of values. Explain to one another your interpretation of the words and the reason for the ranking. How does this lab help you determine how you have changed? How will these changes affect your interpersonal relationships when you return home? What strategies would you employ to minimize their negative effects or to facilitate their positive aspects?

Adaptation by Nobleza C. Asuncion Lande'

## IX SAMPLE OF PARTICIPANT EVALUATION FORM FROM MSU/AID COMMUNICATION WORKSHOP

We would like to make these communication workshops as meaningful and effective as possible. To do this we need your help. Would you tell us some of the things you saw as important to you this week? The following outline is to help you think about possible items you may wish to consider. Do not feel you must comment on each item or be limited to these topics.

(Use back of page if necessary)

|  |  |  | Very Good | Good | Fair (adequate) | Poor | Very Poor |
|---|---|---|---|---|---|---|---|
| I. | a. | Overall impressions |  |  |  |  |  |
|  |  | Circle | 5 | 4 | 3 | 2 | 1 |

Comment:

|  |  | Very | ____ | Fairly | ____ | Not |
|---|---|---|---|---|---|---|
| b. | Relevant and useful to your work? |  |  |  |  |  |
|  |  | 5 | 4 | 3 | 2 | 1 |

How?

II. a. Have you ever had any training in communication before?

| b. Did you find the division of time suitable for: | Too little | About Right | Too Much |
|---|---|---|---|
| 1. Formal presentation (lectures) of theoretical principles | ____ | ____ | ____ |
| 2. Opportunity for small group discussion | ____ | ____ | ____ |
| 3. Free time | ____ | ____ | ____ |

Comment?

| c. Did you feel there should be: | More | Same Amount | Less |
|---|---|---|---|
| 1. Films | ____ | ____ | ____ |
| 2. Case studies | ____ | ____ | ____ |
| 3. Role playing | ____ | ____ | ____ |
| 4. Communication games | ____ | ____ | ____ |

d. Which exercises, films. case studies, etc. do you remember as being particularly good? Why?

e. Which exercises, films, case studies, etc. do you remember sa being particularly poor? Why?

f. Do you have any comments on the handouts you received?

g. If you went on a group outing:
   1. Where did you go?
   2. Was it a useful part of the program? ______.
      In what way?

III. What comments do you have about the staff?

| | Excel | ____ | Good | ____ | Poor |
|---|---|---|---|---|---|
| 1. Staff | ____ | ____ | ____ | ____ | ____ |
| 2. Knowledge of subject | ____ | ____ | ____ | ____ | ____ |
| 3. Presentation | ____ | ____ | ____ | ____ | ____ |
| 4. Interest in participants | ____ | ____ | ____ | ____ | ____ |
| 5. Out of class contact | ____ | ____ | ____ | ____ | ____ |
| 6. Other comment? | | | | | |

IV. Facilities:

a. Food: quality: Excellent______ Adequate (good)_____ Poor_____
quantity: Excellent______ Adequate (good)_____ Poor_____
Comments and suggestions:

b. Housing:

c. Recreation:

(If you wish) Name______________________________ Country_____________________

# A RESOURCE LIST ON RE-ENTRY/TRANSITION

Nobleza C. Asuncion-Landé

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## III. FILMS

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"Bwana Toshi" (Audio Brandon Films Inc.) A Japanese engineer presents innovations in East Africa. (115 minutes).

"Concept of Change" (A Charles Velter presentation). Cross-cultural change of attitudes related to available alternatives. (55 minutes).

"Future Shock" (McGraw-Hill). A study of the impact of change on values, families, institutions. (42 minutes).

"Greater Community Animal" (ACI Films) Individual vs. conforming pressures. (7 minutes).

"Ikiru" (no current information available about the film).

"The Forgotten Village" (Steinbeck). Study in diffusion, integration and innovations. (no time available).

"The Turtle People" (B & C Films) Coastal Miskito Indians of Nicaragua vs. market economy (26 minutes).

## IV. SIMULATION GAMES

Anthropologist Game -- focuses on the process of culture change (1-2 hours).

*Bafa Bafa -- an inquiry into the dynamics of change and the maintenance of social order. (2-3 hours).

Change Game - What's New? -- focuses on aspects of innovation and the role of innovators.

East-West Simulation Game — attempts to discover the role of culture upon role definition and role adjustment (2-3 hours).

*Star Power -- attempts to present the use of power and authority in a multi-tier low mobility society (2-3 hours).

*Available from Simile II, 1150 Silverado, La Jolla, CA  92037.

# PLANNING AND ADMINISTERING A RE-ENTRY WORKSHOP

Homer Higbee, Gordon Thomas

## I. PLANNING

### A. Who Does the Planning?

1. Foreign Student Advisor: The Foreign Student Advisor and members of his staff and colleagues in admissions, counselling or other staff officer who work closely with the foreign students, should form a nucleus for the planning of a re-entry/transition workshop. Using the guide suggested here and drawing upon previous experience, the three-four hour workshop can be developed with minimum difficulty.

2. Other Faculty Members who have demonstrated interest in foreign students and in some cases whose disciplinary interests contribute directly to the substance and purpose of the workshop should be invited to join in the planning. Whenever possible, a faculty member who has been involved with activities related to trainees who are returning to their own countries should be included.

3. Foreign Students who have exhibited an interest in the workshop should be involved in the planning. The students may represent only themselves in some instances; in others they might represent nationality groups or multi-national student organizations. Any student who is on his second "tour" in the United States would be most valuable.

4. Other participants in the planning might include active and competent community volunteers and business and professional people who have relevant knowledge and experience, particularly in other countries.

### B. What is the Task?

1. Purposes of the Workshop are included in the preceding article. While the primary substance of the workshop is outlined in the program designs, variations in style of presentation and emphasis on one or another topic are encouraged so that local circumstances and idiosyncracies are observed.

2. The participants will most likely come from that body of foreign students who are "in sight of returning home." When to conduct the workshop relative to home should be locally determined. As is often stated, orientation and preparation for re-entry to one's home culture is a continous process. The transition workshop can be placed at several points on that continuum. There is some evidence that a transition workshop is beneficial at some point in the student's sojurn after he/she has been here long enough to have experienced a number of the normal pleasures and aggravations coincidental with moving into a new culture to have developed some fundamental questions about "why?" and about the dynamics of differing behavioral patterns. This may occur after only a few weeks or months; it may take a year or longer. There is also a strongly held belief that a transition workshop held shortly before departure for home is most beneficial. Evidence to support a position about which time in the student's sojourn yields the greatest result is yet to be secured. The content of the

suggested transition workshop seems, to the authors, to be useful at several points in the sojourn between the time the student has "come to terms" with the new culture and returns to the home culture.

3. Attracting Participants: On the whole it is assumed the three-four hour workshop will be attended by students on a voluntary basis. It could, however, become a part of a regular academic course and thus become a requirement for most successful completion of the course.

Most important, it seems, is that the purpose of the workshop be positively explained so that students see it as a valuable and interesting experience to them. Again, any student who has returned to his own country and is now back in the United States for a second time might be very useful in motivating others to attend the workshop.

The experience of those who have organized transition workshops suggests that recruiting students is necessary. Imaginative approaches to student clubs, selected members of the faculty, and to individual students are helpful in the recruitment of participants.

4. Selection of Time for the Workshop* The day of the week and hours of the day most appropriate for holding the workshop will vary depending on local circumstances. Careful attention to relevant circumstances can make a substantial difference in success in recruitment as well as level of satisfaction with the experience.

5. Selection of the Site

(a) Evidence gained through the experience of those who have conducted transition workshops strongly suggests choosing a site off the campus so that the routine demands on one's time are broken completely.

(b) If the three-four hour workshop canot be removed from campus, it is recommended that a relatively secluded site on the campus be selected.

(c) Care should be given in selecting a site where meeting rooms are of optimum size and afford necessary electrical services, blackboards if needed, space for screens, projectors, flip charts, etc. If meals are included in the workshop, student help in planning may be most helpful. Special diets should not be overlooked. Cost of food may be an important factor. Some have found "pot luck" meals one way of keeping costs down and adding a bit of zest to the experience.

6. Budget. While the three-four hour workshop has been designed in part to provide an experience for campus based, non-sponsored students at limited cost, planners should make certain that the essential facilities, services and materials are "budgeted." If funds are not available, contribution of mimeographed materials and other substantive resources might be secured from interested departments; meeting sites may be contributed by faculty, staff and volunteers. A workshop conducted at a too spartan level may be counterproductive.

7. Selection of Staff. Individuals typically are not "triple threat" in their abilities. Select staff for their strengths and don't unfairly expect them to perform administrative, facilitative and teaching functions with equal skill. Some of the competencies required for staff members

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*See B. 2 for commentary on the selection of the right time during the whole span of the educational sojourn.

of a successful workshop are:

(a) cognitive knowledge of concepts of culture

(b) experience and understanding of the behavioral implications/counsequences of moving into new cultures and returning to one's primary culture

(c) competence in serving as a bridge between two cultures

(d) demonstrated interest in helping foreign trainees and students

Some likely sources from which the above competencies might be identified are:

(e) faculty members who have lived abroad; faculty members whose discipline encompasses the substantive content of the workshop

(f) foreign students who have studied in the United States, returned home, and are now back in the United States

(g) returned Peace Corps Volunteers, returned International Volunteer Service participants, returned AID personnel

## II. GETTING IT STARTED

A. Arrange for the facilities

B. Identify staff embodying the required competencies and secure their agreement to participate

C. Determine transportation needs and arrange for it

D. Prepare workshop materials; secure required equipment; arrange for back-up equipment or alternative way of presenting program in event of primary equipment failure

E. Identify participants and provide them with necessary instructions about the workshop, making certain they understand when it will be held, where it will be held, how they are to get to the workshop, how much it will cost them, and other pertinent information about their participation.

## III. ON-SITE ADMINISTRATION

A. Make arrangements for some person to be responsible for a timely check on personnel arrangements, facilities, equipment, materials, etc., immediately prior to and during the workshop.

B. Arrange meeting room(s) to provide maximum interaction.

## IV. EVALUATION

A. Determine whether goals or purpose of the workshop were achieved.

B. Determine level of student satisfaction with the workshop.

C. Develop evaluative tools/techniques

## V. THREE OR FOUR DAY CONFERENCE

If the workshop is extended from one session of three or four hours to a three or four day conference, the major change, aside from expanding the content of the workshop, would be the securing of more extensive and sophisticated physical facilities. These would include:

A. A greater degree of isolation than is necessary with a three or four hour single session. Much of the value of an extended workshop is the interaction that occurs between participant and participant, and between participant and staff during the "off hours" when the group is not in formal session. At meal time, at coffee breaks, in the evening--all these offer real opportunities for participants to share with each other and with staff members their own experiences and problems.

B. Overnight accommodations for both participants and staff. Although it would be possible to have the participants -- and perhaps the staff -- continue to use their regular living quarters during the workshop, a much greater feeling of cohesiveness can be generated if members of the conference live and eat and work and play together separated from the competition and distraction of the campus.

C. More attention may have to be paid to food when served over a two or three day period than would be true if the conference consists of a single three hour meeting. The matter of special dietary restrictions is often the cause of discontent on the part of some participants. The fact that meat is not labelled or otherwise specified, that food is often "bland and tasteless," that food is frequently strongly American in character are common complaints by visitors from other countries, complaints that can be usually forestalled by some careful and imaginative planning with the food supervisor in the facility being employed.

D. In addition to changes in the physical facilities, an administrative assistant to the workshop chairman is an absolute must for a conference. The chairman needs to be "on top" of the substantive aspects of the workshops at all times. If he or she divides attention between substance and maintenance, serious difficulties may arise. Someone should be given the responsibility to make sure that things fall into place smoothly and easily. If the chairman is required to fill this role, he soon finds that he has lost track of what is going on in the workshop and is unable to make transitions from one phase of the workshop to another, to analyze the activities of the participants and to make judgements as to possible changes in these activities, or to provide summaries of the progress of the workshop at crucial momments. The absence of these facilitating functions may spell the difference between a mediocre and a highly successful session.